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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. III. FEBRUARY, 1888. NO. 2

NOTICE.—Subscribers, correspondents and exchanges, please notice the change in OUR ADDRESS, *which is no longer 23 Centre Street, but 53 FIFTH AVENUE, corner of 12th Street.*

AS PROMISED in November, we have flitted. We might have indulged some pensive thoughts as we stepped off the lowest stair at the old Mission House if a slippery pavement had not engaged the editorial mind. As it was, we gained the uptown car, and as we entered our beautiful new house recalled an incident of Dr. Goodell: "No," said a solemn brother, declining the rocking-chair which a lady offered, "a missionary must get used to anything" "Thank you," said Dr. Goodell, gracefully accepting the chair, "a missionary must get used to everything."

We gratefully accept the kind provision made for our comfort, and we mean to enjoy it thoroughly. The new desk is convenience, safety, peace of mind, and a time-saver, all in one. One of our pleasantest anticipations is that of seeing the faces of our friends, here, oftener than in the old place.

PLEASE bear in mind the standing request to send subscriptions addressed and money orders made out, to WOMANS' WORK FOR WOMAN. During the last month money for the magazine has been forwarded to Mrs. Fishburn, Mrs. Hartt, Mrs. Wood, Miss Mary Parsons and Miss Ellen Parsons—in all these cases causing delay, and generally doubling the risks of the mail.

IN answer to inquiries for back numbers of WOMAN'S WORK, we are able to announce the bound volumes for 1886 and 1887. They may be secured from this office, for $1.10 each, postpaid.

AT 1334 Chestnut Street, Philadelphia, they are looking for a steady sale of bound volumes of *Children's Work* through the year. Price, 60 cents for 1887; for both 1886 and 1887, one dollar.

MRS. FULTON, since driven back from Kwai-Peng, gives herself to Bible work in Canton, in connection with three different dispensaries in charge of "Dr. Mary," work of which she says: "It is just the kind I enjoy."

MRS. W. M. HAYES, of Tungchow, was recovering from a dangerous illness at last accounts.

REV. GRAHAM CAMPBELL and his wife, formerly of the Gaboon Mission, have engaged in work for the freedmen at Fort Smith, Arkansas. Mrs. Campbell has been harnessed right in as president of the Women's Missionary Society in that place.

THE first number of the new series of *The Missionary Review* has been kindly sent to our table. It appears with a symbolic torch and trumpet on the cover, and the editorship ensures both light and no uncertain sound from between the covers. It is a magazine of 80 pages, covering universal missionary interests. Price, $2.00. 18 and 20 Astor Place.

THE opening number of a neat *Quarterly Zenana Record* of the United Presbyterian

Church of Scotland, has also come to hand. These women's societies find it is no use. They can't get along without a magazine.

DELIGHTFUL news has come of a revival in Graham Seminary, Tokyo. "God is working in our school as never before." There has been a quiet sense of the Spirit's presence for six months, but (December 5), "more open manifestation now. Prayer and praise are heard before six in the morning and the last thing at night." May this message be the harbinger of similar tidings from all our schools and stations.

MRS. SCRANTON writes from Seoul to *The Heathen Woman's Friend* that the first Korean woman has been baptized, and scores of people in the country desire to confess Christ.

DON'T overlook what Miss Holliday says about the Moslem women in Hamadan.

THE normal school in Sapporo, Japan, is for young men only, of whom there are now sixty students, from seventeen to thirty years of age. It is under no Christian auspices, hence the peculiar value of Miss Smith's school for girls in that place. It was begun with seven pupils, who followed her from Hakodate a year ago. Among her scholars last year were daughters of the chief officer and chief physician on Yezo. It is sufficient testimony to the confidence which Miss Smith, alone and single-handed, has inspired, that Government has enlarged her house to accommodate her Christian school.

THE Turkish Government, in the spirit which has prevailed ever since the accession of the present Sultan in 1876, has issued a new proclamation, prescribing:

1. That no foreigner shall be allowed to open a school without a special *firman* from the Sultan himself—a document not easily obtained.

2. No Ottoman subject shall be allowed to attend such a school until after a course of religious instruction in one of his own schools.

3. Foreign schools are to refrain entirely from religious instruction.

4. All existing foreign schools, which do not conform to this and certain other conditions, and obtain the Sultan's authorization within six months are to be permanently suppressed.

Mr. Straus, recently appointed Minister, seeing that this law, if it went into operation, would be a death blow to all the American schools in Asia Minor and Syria, protested against it as an infraction of treaties, and has sought the co-operation of the other embassies in opposing it. "I cannot believe," says Dr. Barnum, of the Eastern Turkey Mission, "that such a law, even if promulgated, could be extensively enforced. Some schools would be closed, others subjected to an endless amount of trouble, and much harm perhaps be done. The Lord reigns, and His cause will not suffer permanent loss."

POPE LEO'S jubilee, on Jan. 1st, its pomp and homage, have afforded many columns for the newspapers. The money gift is to be used for propagandism.

A NEW move in Chinese policy was the sending forth of twelve men last year at Government expense, to observe foreign countries for two years, and for the study of mathematics and physics. It has been said that the introduction of these studies into the provincial examinations will "modernize the Chinese intellect."

A MEMBER of the Shansi Mission says that in the cities of the plain *all* the women and nine-tenths of the men, and in the villages more than half the people are slaves to opium.

REFERRING to the disaster of a steamer, having on board 700 women on a pilgrimage to heathen temples, the *India Witness* calls attention to the fact that no tablets have been erected to their memory by husbands, brothers or sons; but a tablet has been raised and thus inscribed: "This stone has been dedicated, by a few English women, to the memory of the pilgrims, mostly women, who perished with the *Sir John Lawrence*, in the cyclone of May, 1887."

As we go to press, we learn that our beloved and valued messengers, Mrs. Cochran, her daughter, Miss Emma, and Miss Morgan, were all forced, by the condition of their health, to leave Oroomiah, Dec. 19th. Dr Cochran escorted them as far as Batoum, and they spend the winter in England. The station had gladly welcomed the new missionaries ten days before.

OUR MISSIONARIES IN CHINA,

AND POST OFFICE ADDRESSES.

All letters should be directed *via San Francisco*. Letters for SUCHOW, NANKING, CHE-NAN-FOO and WEI HIEN go more directly sent in care of *The Mission Press, Shanghai.*

Miss Margaret Baird,	Canton.	Mrs. John Butler,	Ningpo.	*Miss Anna A. Seward,	Chefoo.
Miss E. M. Butler,	"	Mrs. W. J. McKee,	"	Miss Fannie E. Wight,	"
Mrs. A. A. Fulton,	"	Miss Sara A. Warner,	"	Mrs. Paul D. Bergen,	Che-nan-foo.
Dr. Mary H. Fulton,	"	Mrs. J. M. W. Farnham,	Shanghai.	*Miss Lulu Boyd,	"
Mrs. Frank P. Gilman, (of Hainan)	"	Mrs. George F. Fitch,	"	Mrs. S. A. Hunter,	"
Mrs. A. P. Happer,	"	Mrs. J. N. B. Smith,	"	Mrs. John Murray	"
Miss Alverda Happer,	"	Mrs. J. N. Hayes,	Suchow.	Mrs. W. M. Hayes,	Tungchow.
Mrs. B. C. Henry,	"	Mrs. R. E. Abbey,	Nanking.	Mrs. C. W. Mateer,	"
Mrs. John G. Kerr,	"	Mrs. Charles Leaman,	"	Mrs. Charles R. Mills,	"
Miss Harriet Lewis,	"	Mrs. J. H. Judson,	Hangchow.	Mrs. J. B. Neal,	"
Dr. Mary West Niles,	"	Mrs. Frank V. Mills,	"	*Miss Emma Anderson,	Wei Hien.
*Miss Sophie Preston,	"	*Mrs. Frank Chalfant,	Chefoo.	Mrs. J. H. Laughlin,	"
Mrs. J. M. Swan,	"	Mrs. Hunter Corbett,	"	Miss Mary Lowrie,	Peking.
Mrs. Joseph E. Thomson,	"	Mrs Fanny Corbett Hayes,	"	*Miss Grace Newton,	"
		Mrs. J. L. Nevius,	"	Mrs. J. L. Whiting,	"

* Lately arrived.

In this Country:—Mrs. J. A. Leyenberger, Wooster, Ohio; Mrs. Henry V. Noyes, Waterford, N. Y.; Miss Harriet Noyes, Seville, Ohio; Mrs. J. M. Shaw, Chatham St., Walnut Hills, Cincinnati, Ohio; Miss Ellen Ward, Lake Forest, Ill.

TWO AND TWO.

The imitable example of Christ, it is our privilege, our wisdom and our duty to follow. We cannot improve on it at all. If the Master sent the missionaries forth two and two, He doubtless had a reason for it full of the divinest wisdom. I wonder we could ever have dared to send them out any other way. The wise man in Ecclesiates said: "Two are better than one, because they have a good reward for their labor. For, if they fall, the one will lift up his fellow, but woe to him that is alone when he falleth, for he hath not another to help him up."

But the wise man said, also: "The destruction of the poor is their poverty." So the Boards that send out the missionary ladies say: "We cannot always send them two and two. We haven't the funds." "Only one is needed." "We have hard enough work getting one at a time. We couldn't get two."

I wish all that policy could be henceforth and forever changed. We have seen its destruction and poverty too often and too plainly to repeat the really expensive experiment of improving on the example of the Divine and all-wise Leader.

I wish no single missionary need ever go out alone, and especially no lady physician. Let it be the rule to send pairs always, sisters if possible; friends, loving, helpful, congenial complements to one another; two ladies who have similar tastes, and know by experience that they can sympathize with one another and pull together and see eye to eye, and live happily together. There are plenty such pairs in the world, plenty! Let such single ladies select each other and offer themselves to the Boards in pairs. Let the mating and yoking be done in this country, where the experiment, if unsuccessful, will not involve public disgrace and expensive failure and harm to the cause, in a speedy return home from failure of health, incapacity or any other avoidable infelicity. Loneliness, homesickness, heart-break, are only other names or prolific causes for nervous prostration. Social relief, good company, might have saved it all. We know how a hearty laugh will help. "Iron sharpeneth iron, so a man sharpeneth (or brighteneth) the countenance of a friend." Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel. "As in water, face answereth to face, so the heart of man to man."

Do you say let the missionary lady find her friends on the ground among those already in the work?

Missionaries are not perfect, they are human; even good people are not always congenial. A teapot is a very close place to have a tempest in! God does not work miracles when he has given us common sense and open eyes to keep us from falling over precipices.

It is a life service. Let us make it as happy as possible. Let these ladies have the dignity of a home, and let their work be their own sacred work, adapted to them, and fitted for two shoulders instead of one. Do you say there isn't always work for two?

Then *make* it. But I don't know of any kind of missionary work that is enough for one that is not enough for two. If you think it is so easy, try it.

But do you say there isn't money enough for two? Then get more. Give it. Ask the Lord for it. The silver and gold are His. Let us do the work right and after the Divine pattern, or not at all. Talking of economy, think how expensive a mistake is!

But I take up your other objection,—"it is hard to get one, it would be harder to get the two." I don't believe it. It would be easier to get the pairs. Unselfish mothers would rather send two daughters than one, so they could comfort one another and make a home atmosphere. I never knew better work than that done by two sisters, so permanent, steady and every way successful and admirable, and they are still at it and apparently good for another quarter century. Such a pair would not only know how to work together with four hands, and plan and think with two heads, but they could laugh and talk, and walk and sing, and play and rest together, and make fun and relaxation for each other, and see the cheerful side of life; and surely they need it badly enough. Machinery needs frequent oiling.

There is undoubtedly a place in missions for unmarried women where they are exceedingly useful. I would not have that place made any harder than is necessary. Let them have with them their "dearest friend in the world," and as Christ, by his human love and yearnings honored the natural desires for affection and sympathy, so I would have them have every comfort in homes of their own and congenial companionships, such as can only be assured them by the Master's plan of mating them carefully and wisely first, and then sending them out two and two.

Sarah J. Rhea.

ANOTHER POINT OF VIEW.

In the last number of *The Indian Female Evangelist*, (London), for 1887, there appeared an article by Mary Scharlieb, M.B. and B.S., London, late Senior Medical Officer of the Royal Victoria Hospital, Madras. A few paragraphs, which is all our space permits, will show the tenor of the whole article, and our readers will observe the correspondence in conclusions reached by people from missionary fields widely apart, and under entirely different auspices.

"It appears to me that the Committee of the Indian Female Normal School Society would do wisely and well if they endeavored to plant their Medical Missionaries in couples instead of singly. No doubt the question of expense has to be carefully considered, and there is the very natural desire to occupy as large a tract of country, and to establish as many centres of spiritual and physical healing as can be maintained with the limited means at our disposal."

Dr. Scharbieb urges as reasons for sending lady physicians to India in pairs: *First*, the isolation of one sent alone, and her deprivation of consultations, as no gentleman can enter the apartments of her patients. *Secondly*, that a single physician is cut off from use of general anaesthetics.

"When I went to Madras in 1883, and commenced practice without a colleague, I was constantly obliged to decline to perform the most necessary operations for my Hindu and Mohammedan patients, because I had no one to administer the chloroform. It is true that in some instances lady doctors have permitted nurses or friends to take upon themselves this grave responsibility, but in so doing they incur a terrible risk.

"*Thirdly*, I do not hesitate to say that all newly qualified practitioners should work for a time under supervision. It is especially necessary in the case of medical women who commence their career in the East. . . .

"Let us consider for a moment the position of a newly qualified medical woman landing in India. As a rule the work for the preceding year has been heavy and continuous. In the laudable desire to pass the final examinations, the usual holidays have been more or less neglected, and health is in consequence somewhat depreciated. The final

examination involves a physical and mental strain that must be felt to be understood. To this struggle succeeds the acute agony of bidding good-by to all one's earthly treasures! ... The enthusiasm of working in a good cause, and the healthy influences of the sea voyage, do much towards reestablishing a physical and moral equilibrium, but this is barely attained before the end of the voyage brings the commencement of a new and trying life.

"It is fair to suppose that none but women of sound physical health, and considerable moral stability, would offer themselves—or be accepted—for work in India; still the climate, food, and habits of life are all new, and time is needed to effect a satisfactory adjustment to the new surroundings. If in addition to all this be added the responsibilities and worries of absolutely independent practice, the new-comer starts under great disadvantages. In many instances, health and spirits fail, work is done with constantly increasing difficulty, and a premature return home with broken health and shattered hopes is too probable.

"The remedy for this state of affairs is not difficult. In the commencement it involves extra expense, but I believe that in the end it will be found economical of money as well as of valuable lives. Let it be a rule that no newly qualified practitioner is sent to an independent charge. Let each be sent to one of the seniors, already in the country, for a term varying from six to twelve months according to circumstances. This arrangement, like the quality of mercy, would be twice blessed, for the young practitioner, fresh from home, would find in her senior, experience in the profession, a knowledge of the climate, of the variations of disease peculiar to it, and of the necessary modifications of treatment involved. The senior for her part would gain from her young colleague knowledge of the newest developments of treatment, a rekindling of enthusiasm, and a colleague to stand by her in the routine of daily duty as well as in the graver emergencies of practice.

"*Lastly.* In a climate such as that of India it is absolutely essential that all Europeans should spend a certain part of the hot season away from the burning plains and the never-ending press of work. It is, however, very undesirable that a hospital or dispensary once opened should ever be forced to shut its doors on the sick and suffering. If then there be two qualified medical women at each station, the necessary holiday can be taken without the work suffering."

AN INTRODUCTION TO NANKING.

The vast city of Nanking, the old, southern capital of China, is an important centre of wealth, of heathen culture and religion, and is proportionately conservative and exclusive. It is delightfully healthy for a Chinese city. It stands on high ground, is well drained and so free from malaria that a missionary family has lived there ten years without taking a vacation.

Nanking is built upon both banks of a small river which empties into the Yang Tse Kiang, and travelers say nothing can be more picturesque than the ornamented bridges of both wood and stone which cross the river. Among the city's claims to distinction are its walls, twenty-five miles in circumference; its site of one of the seven wonders of the world, the ancient porcelain pagoda; and many ruins of colossal figures of elephants and horses. The tombs of the Ming dynasty are also here, and one of the greatest temples for the adoration of Confucius. Near the west gate, upon the surrounding hills are the evergreen bamboo groves and neat temples of the Buddhist retreats, and within the streets, the theatres, the "performing bear," the "snake charmer" and "dancing dogs," rival Bowery gayeties.

Our missionaries, Mr. Whiting and Mr. Leaman, opened a station at Nanking in 1874, but, as Mrs. Leaman said, "they did not get a very loving welcome. It was a long struggle to get a foothold. Our two families a part of the time lived in Chinese houses and a part in a boat on the canal. But in 1882, through the interposition of our good U. S. Consul, Mr. Smithers, land was secured, and now we have a place to put down our feet and gather our work about us."

The mission premises contain two dwellings, on adjoining lots, with one of which a girls' school is connected; with the other, two day-schools for boys, under the care of Mr. and Mrs. Abbey. There are other day-schools and chapels, where there is daily preaching, in other parts of the city.

Mrs. Leaman has written with what ideals of self-supporting pupils, and children with unbound feet, she began her school, and how, one by one, she abandoned her ideals and was thankful to take such children as she could get. Last year she had fifteen little girls, of whom only three had large feet. "It would make you sorry," she wrote, "to see the poor little day-scholars coming in, holding to the fence to help themselves along, their feet pain them so, and often at night they cry and cannot sleep."

Six or seven of the children have been sold by their mothers as wives already, and are now under control of their future mothers-in-law. Pitiful cases of cruelty and neglect has their loving teacher sometimes found among this class. One poor child was half-starved, and so sore from beatings that she could hardly be bathed. The same child under her new tutoring learned to conquer untidy and disobedient ways, and became so ambitious to please that failing in her lesson one day, she flew out of the house and threw herself on the pavement, crying despairingly, "Now Mrs. Leaman will send me home!"

The patient devotion of years is telling, and it is a happy group in the Nanking school who study and learn the gospels by heart, and out of school hours learn "to spin, to make thread, weave braid, embroider and sew." But while their teacher wrote last summer: "I will buckle on the armor again and do all I can," she could not refrain at the same time from breathing her heart's desire, that the future of the school may be provided for, and two young ladies sent to care for and develop it.

Our neighbors of the Methodist Church have a fine hospital two years old, near our mission homes in Nanking. It includes a chapel and dispensary, and is the result of one gift, $10,000 in gold from a lady.

HAINANISE WOMEN.

(Island of Hainan, Southeast from Canton).

One of the interesting characteristics of the Hainanise women is their industry. They seem willing to do anything to earn a livelihood or better their own condition, and the future of their children. On going to their homes one seldom finds them in idleness, for if not engaged with the family sewing or the preparation of their food, they have some special work, either in or out of the house.

When busy in their homes we often find them seated on low stools making shoes, and covering with bright-colored embroidery the little shoes for the bound feet of the women. Others will be making, with splinters of wood, the woven frames for the Chinese lanterns. These are afterwards covered with paper and painted with curious designs or with Chinese characters, and are used often to light the heathen temples. The fishing nets used so much about Kiung Chow and Hoihow are generally made by the women and girls, and the straw sandals worn by the coolies.

Many of the women sit day after day making fire crackers, and little children also spend much time over this industry, that does so much towards gratifying the Chinese taste for amusement and rejoicing, and also frightens away the evil spirits that these poor ignorant and superstitious people dread with great fear.

Much time is spent in making the small incense sticks used to burn before the houses and shops and temples, night and morning. These are placed before a board or wall that has the Chinese characters for God on it, but it is the worship of ignorance to an "unknown God," and these people are yet to be taught the true and better way. May the time soon come when the women can know better than to sit daily making incense sticks and the little parcels of prayer paper used for worship; and when children will not be taught to perform these heathen rites for the family!

Besides the in-door occupations, the women do a great deal of out-of-door work. Of course they do not have the bound feet, and are very strong from continuous exercise in the open air. In the villages we often see women plowing with the little awkward one-handled plow, that has been used by the Chinese for hundreds of years. This is pulled by the large water buffalo, or it may be by a cow. The women not only help with the preparation of the ground and planting the rice, but in treading the water-wheel which carries water to the field, and with harvesting and threshing of the ripened grain. The latter is done at the houses with a curious and very primitive machine that cleans the rice from the straw, leaving it piled on the mat put down to catch it.

Caring for the rice is very hard work, and when the floods come it is more difficult still, but we never hear complaints, and the women will greet you pleasantly and are glad to stop and talk to you and show you the little child so often tied to the back with the cloth shaped and made for the purpose. By using this cloth the little one is taken with the mother wherever she may go, and does not prevent her from going on as usual with her work. Often when the baby is very small the head hangs back until one fears for the consequences, but this seems to be a part of a Hainanise baby's life.

The women seem only to need a little help in the right direction to use some of their energy in making their homes places of greater comfort. The little houses, though usually well built of stone and plaster, frequently have no windows, or, if they have, they are so covered over with slats and paper that the rooms are very dark. The earthen floor is cold and damp, and the household goods and cooking utensils are scattered about in confusion, while the pigs and fowls are apparently admitted to all the privileges of the house.

When the women are asked if they would like to learn to read, the idea is so new to them that they think they could not, and say:

HAINANISE WOMEN.

"Men read, but women work," but when they make a beginning it is all such a pleasant surprise to them that they are easily interested, and anxious to know more. They have excellent memories, and by hearing hymns sung or portions of the Bible often read, they can repeat what they have listened to, word for word.

A lady missionary who could give all her time to them would be a great blessing to the women of Hainan, and there would be those to bid her welcome, not only to the city, but out in the villages where the people gather about you, asking you to their houses, and in various ways show their good will. There have been so few Christian workers trained here as yet, that we have but one Bible-woman at present. We are thankful for her, for last year we were not able to have even one.

This woman is the wife of a preacher at Nodoa, our principal Interior station. A school for boys and girls has been opened there, and she is teaching it very successfully.

Marion McN. Gilman.

WORKS, AND NOT BY WORKS.

The following incident was given at a meeting among ourselves, to illustrate the great hold works of merit have on this people:

"For some time, a Chinese gentleman to whom I had rendered some assistance came to my house every morning to attend prayers. Suddenly he ceased coming, and chancing to meet him one day, I said: 'My friend, how is it you have not come to my house of late?' 'Oh, I sent So and So, my two friends.' 'But why did you not come with them?' 'I could not come myself, but as you had been so kind to me, I thought I would send these friends to help you in your prayers, that you might the *more quickly lay up merit for yourself*.'"

Another case was mentioned by Dr. B., who has labored among the Ningpo people for almost twenty years: "An old lady who was under my care some time, expressed a desire to cast in her lot with the Christians. She had received a good deal of instruction and we thought understood fairly well. After conversing with her some time, I said: 'Well, my friend, when you die and knock at Heaven's gate and some one asks you what right you have to enter, what will you say?' 'I'll say my son is in there, and I want to see him.' 'But have you no stronger claim than that? Think a moment.' 'Yes, oh yes! If they should say, you have no right to come in here, I would say, Yes, I have, Dr. B. is in there, and he is my friend.'"

We see in the first instance that the man supposed the minister was doing nothing contrary to the Buddhist doctrine. He was simply praying and preaching himself to heaven, and he tried to hasten the work and thus gain merit for himself. But the poor woman had advanced enough to see the necessity for a "Daysman;" she did not expect to enter heaven on her own merit, but on the strength of having Dr. B. as her friend.

Our dear Chinese Christians have, by the power of God's Holy Spirit, been enabled to look upon their own works of merit as "filthy rags," and lay hold on Christ as their Saviour. We have many such monuments of God's mercy in our Ningpo field, and it is our daily cry that many more be quickly added to the number. Only a few days since I had a delightful conversation with one of our women. She seemed overflowing with thankfulness. "I have many mercies," she said; "when the plague carried off the cows of other dairymen, my own were untouched by it, and my customers increased because my cattle were free from the plague. I believe it was God who kept it from coming near my cows. Another cause for thankfulness is that my sister-in-law, who had back-slidden, has confessed her sin and returned to God. Still another, that my daughter-in-law, who came into my house a heathen, is now a lovely Christian, and in every way a pleasure and blessing to me, and has borne me a grandson who is strong and healthy. There is yet another cause for thankfulness: all my cowboys are now attending church on Sabbath morning, a thing they have never before been willing to do, and I am praying to God to make them Christians, that my family may, like that of Cornelius, be a Christian house-

hold. I can't go out much myself to tell others about Jesus, but I want to give you $2 for the Bible-reader fund."

A touching case of Christian hospitality came to my notice last week. Mrs. Zi, wife of our Ningpo pastor, is an intelligent, earnest Christian and a helpmeet for her worthy husband. She was telling me that all the women who united with the Church in a former charge of her husband, had learned to read our Romanized colloquial. "How did you manage to teach them?" "They came early on Sabbath morning. Mr. Zi would teach the men and I the women, until time for service; then, after dinner, they would receive another lesson." "But could they learn with only one lesson a week?" "They received extra lessons. We sometimes went to them (they are very scattered), and those who could spare the time would come and spend a few days or a week with us, to learn more rapidly." "I suppose they would board themselves when they came to stay any length of time." "Oh, no, certainly not! We always received them as brethren and sisters in the Lord, and this was a duty! We must teach Christ by example, and show hospitality."

I went my way pondering this dear woman's words. "Set an example of hospitality," forsooth, when their annual income was certainly not more than $100, and that was conscientiously tithed! This was their free-will offering, and what a sweet savor it must have had! *Frances E. Butler.*

HAPPENINGS AT CHEFOO.

EXTRACTS FROM MISS WIGHT'S HOME LETTERS. BY THE KINDNESS OF HER FAMILY.

[A sketch of Chefoo may be found in WOMAN'S WORK for February, 1887. The Church Miss. Soc. has also a girls' boarding-school over east of the harbor. Our friends sustained a great loss during the year in the death of Mrs. Douthwaite, who, though of the China Inland Mission was one with them in heart and aim, and beloved by every member of the mission circle. EDITOR.]

Feb. 19, 1887.—There is a sick girl in school and she requires much of my time. I give her medicine and see that she eats. I believe they would let her starve, or eat all sorts of things, if I did not look after her. Not that they don't care, but they seem to lack judgment. Eight of the girls have bound feet. There are sixteen pupils in the school, so it is just half bound and half unbound.

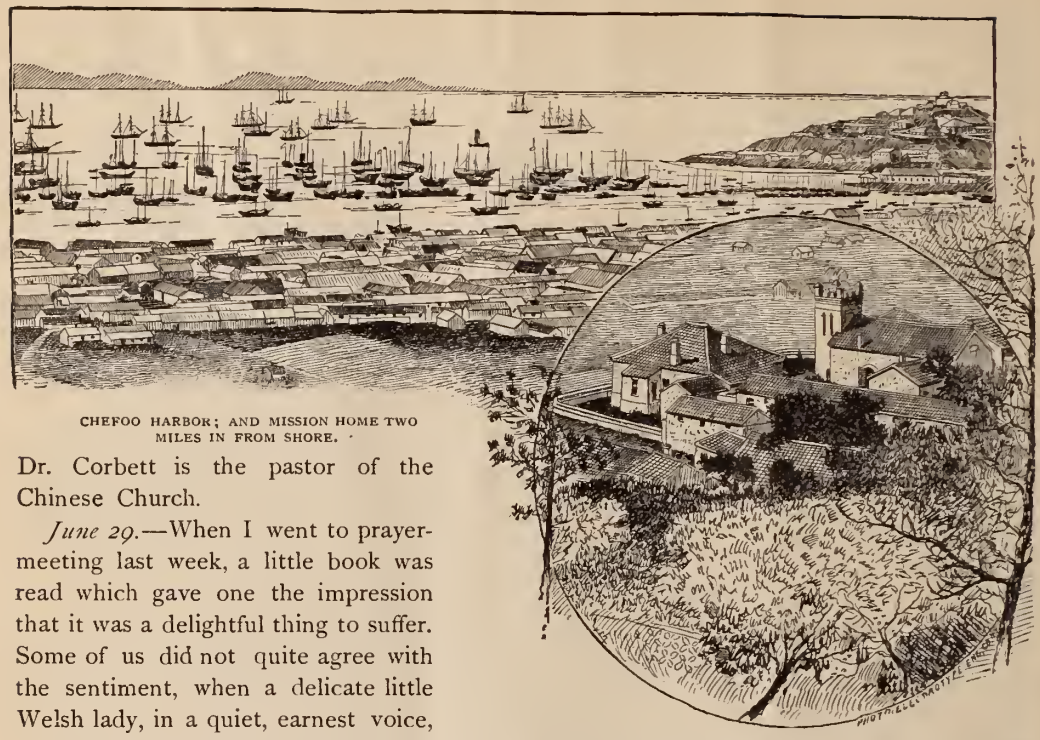
March 26.—The girl who had consumption died last week, and her sister, who is about eleven years old, thought she could not stay here without her, so I told her father he could take her if he wished, and she went home on Monday. Yesterday I was in need of money for the school, so I went over to Dr. Nevius for a shoe of silver, as he is Treasurer of the Mission. I brought it home and found it quite heavy. These shoes vary in value; this one was worth 51 taels and a fraction. So I gave it to the Chinaman who manages this sort of business for the Mission, and he brought me back Chinese paper worth 75,000 cash, and 653 in real cash; that is, $75.

I am getting two of the smallest girls to unbind their feet. Is not that a work of mercy? They objected at first, but when they get a little more sense I hope they will appreciate it and like it. Shin Chin's feet are not bound, and she says she is glad they are not, but she says her people laugh at her when she goes home. The barber came in, a few minutes ago, to get her cash; she comes every week to look after the girls' heads. They shave the small girls' heads.

April 9.—I have succeeded in getting a second little girl to unbind her feet. Her poor little toes looked inflamed, but she would not say they hurt her. I must give you a translation of the letter I had from the good man, father of the little girl who died:

"Miss Wight, Great Lady, may you have happiness and peace. I arrived at Wei Hein the second month and second day. The Heavenly Father has cared for us and given us peace. Miss Wight, do not be troubled. I have no other words to write. Church-member Kao."

May 30.—Yesterday was communion at the Chinese Church, and Dr. Corbett baptized three children. They looked as cute as little monkeys with their red clothes and little caps.



CHEFOO HARBOR; AND MISSION HOME TWO MILES IN FROM SHORE.

Dr. Corbett is the pastor of the Chinese Church.

June 29.—When I went to prayer-meeting last week, a little book was read which gave one the impression that it was a delightful thing to suffer. Some of us did not quite agree with the sentiment, when a delicate little Welsh lady, in a quiet, earnest voice, told of an experience she had somewhere in the Interior only last winter. She has been in China twelve years, so you may know this did not occur to her because she was a green-horn. The inhabitants of the place were very hostile, and in going on her visits from house to house she felt it necessary to take three or four men besides her chair-bearers to guard her. One day, she thought she would just take her woman with her as people were begining to feel more kindly disposed. She wears the Chinese dress and I suppose must have had it on at that time. It was a nice dress, and she was going to call on a Chinese lady. She got into her chair, and great crowds followed her and said horrid things to her. She reached the house, and they let her in and bolted the door. She began to talk and tell them of Christ, and the men outside pelted the door, and she could hear the stones fall on the tiles of the house. It was getting so uproarious she said she must go, but the woman tried to be polite and make her feel comfortable. She found it would not do for her to remain, so she got into her chair, and what do you think the creatures in the crowd did? They threw back the curtains of her chair and spit in her face, and her dress was soiled with it. They would not cease till one of the servants of this Chinese woman *ka toed*, that is, knocked her head on the ground, and begged them to stop. Miss Evans, for that is the lady's name, did not seem angry with them, but said it had given her great joy to suffer in the same way as her Master had suffered.

Last Sunday was communion, and the girls wanted to give some money to the Church. Thursday when I went to inspect their rooms, they said they had no money and they wanted to go without their *hao shaos* for a few days and give that, so I agreed. They went without for four days, and the money amounted to 35 cents. Put your two thumbs together and your middle fingers and the hole that is made is about the size of an *hao shao* in circumference, and it is about an inch thick. You open it and find it spread with a little jam. The outside is more like a cracker than bread. They have something extra to eat on Saturday, as it is one of their feast-days.

Aug. 1.—For several days I have had my hands full with a girl who was ill of fever.

She died Saturday and was buried yesterday. I was the only foreigner at the funeral and at the grave. This little girl was the elder of the two sisters who were stolen on their way here last fall. Dr. Douthwaite, who belongs to the Inland Mission, is our doctor, but he is not very strong, so sent his Chinese assistant to look after this case. Dr. D. did not see her, but thinks from what we told him that it was typhus fever. I have been busy to-day getting the room whitewashed, and the clothes she wore and the matting on her *kang* burned.

Nov. 14.—(Our latest date from Miss Wight, when she wrote regarding her school building:)

Directly back of the two-story house in the picture is the school. It is so very plain that it looks bare and cheerless to a foreigner, but it is not likely that when the girls have homes of their own, they will be an improvement on this building, so it is considered a kindness not to give them too much. The school has a matron who is not a professing Christian, but takes an interest in good things; a man who instructs them in classics, and a servant who does the buying and acts as watchman.

The girls are from respectable families, most of their parents Christians, but poor. Formerly their clothing as well as food was provided by the school, but now the parents give their clothing—a decided advance.

The girls are industrious and patient. I cannot call them attractive, at least to a stranger, but I find them lovable. They have great self-possession, whether from unconsciousness of self or from conceit, I have not yet come to a conclusion, but they will take part in meetings without any hesitation, and sometimes tire you with the length of their prayers. English is not taught in school.

TYPHOONS IN SOUTH CHINA.

The following description is taken from a private letter written by Mrs. W. J. White, from Macao, to her friends in New York, last September:

The weather before the typhoon is hot enough to suffocate one; a dull, hot sky, an atmosphere that seems dead, not a cloud moves, not a leaf stirs on a tree. Then the wind begins to blow from the north. A telegram comes, saying: "A typhoon is on its way." People begin to close and bar all windows and doors towards the north and east. Soon the storm is upon us, the wind howls, the rain comes down in torrents, trees bend with the wind and snap off, but, to me, the delight of a cooler breath of air is such a treat that I am never timid. Last Saturday was a typhoon day. Before night set in the storm was at its height. The waves were so high that after dashing against the sea walls, they dashed over the tops of two-story houses which stood more than a hundred feet away from the wall. A good deal of damage was done.

While we were rather enjoying the storm, we received a note from Mr. and Mrs. Rylander, (Swedes), begging shelter, and they soon came with their baby. He is a searcher for opium in the customs. Their house is up on the hill in an exposed position, and with every gust of the wind they could hear the rafters crash and feel the floors shake. Mrs. R. had been cowering with her baby alone in a dark, lower room with a lamp all day, wondering whether her husband would ever get home alive, and if the house would stand till he got there. * * * The storm raged all night, so none of us could sleep much. Sunday morning, after breakfast, when the rain had ceased and Mr. R. had been home to see if the house still stood, and found it all right, we let them go.

ENDEAVORS FOR MOHAMMEDAN WOMEN IN OROOMIAH.

No one who is aware of what Mohammedanism is, can read Miss Van Duzee's report without a thrill of gratitude and almost of surprise that she has been permitted to maintain such regular and systematic efforts. For eight months of last year she had an industrial class for Mohammedan girls, on two afternoons of every week, from two to four o'clock. The time was given to needlework, except the opening half-hour, during

which, by means of oral instruction, the girls learned the Ten Commandments and many Bible stories. The report says:

"The class commenced with four girls but in two months the number had increased to *thirty-five*, some of them from distant parts of the city. But the coming and going of so many attracted attention, and the Mullah visited the families of his flock threatening to fine them if their daughters continued to come. This had the desired effect and all left but seven. We then admitted ten or fifteen Nestorian girls for a nucleus, and gradually, as the fears of the people subsided, the others began to return, until, when we closed, the middle of June, there were thirty in the class, half Nestorian and half Mussulman girls.

BETTER STILL.

"Soon after the formation of the industrial class, the mothers of some of the girls requested that their daughters be taught to read. They purchased books at half-price, and six little girls came every morning, remaining until noon."

This class resumed in the fall with five members. Writing of them on the first of November Miss Van Duzee said:

"They come and seat themselves on the floor before a blackboard on which I have drawn an outline of Canaan, and we are filling it with cities as we come to them in the story. They can now repeat with this map all the events of Jesus' life from his birth to the second Passover. I cannot tell you how much I enjoy this little class. They will soon be reading independently, and then we shall need books in Turkish.

"A few of the *shahees* in the contribution which went from our Sunday-schools here for China were contributed by these little girls. They earned the money with their needle, and in the language of one, they said: "We are so glad to give something to God."

THE WOMEN, TOO.

During the entire year there has been a Sunday Bible-class and Friday afternoon prayer-meeting for Moslem women. The class was open to all, and the attendance from five to ten. It has been encouraging to meet the same ones from week to week, and to know that they came because they wished to learn, and not from mere curiosity.

"The prayer-meeting has been only for those who have become Christians, that they might be free to talk and pray without fear. In the beginning there were only three women to come, but now there are two others whose husbands are church members, and who are themselves so far interested that the Christian sisters feel no reserve in their presence, and still another who hopes that she has been converted. Her husband was baptized, and she came several times to talk with the wife of our Mirza, who is a very earnest Christian, and once they spent most of the night in prayer and discussion, but she could not be quite certain that her own faith was wrong. During the week of prayer, in 1887, she requested that they might spend another night in the same manner, so she and two other women met with this Christian sister in one house, while their husbands, all of whom were Christians, met in another house and passed the night in prayer. God heard their prayers, and that night she renounced her faith in Mohammed. Since then she has seemed to be a growing Christian, and is asking for baptism.

"On the last day of October a Mohammedan man was brought to me who has been traveling here and there to try to find peace for his soul. At four different times he has made a pilgrimage to Mecca, but all of no avail. One of our Christian men found him a few days since, and has been trying to show him the way to Christ. He said that he had been traveling for thirty years trying to find a religion which would satisfy him here and in eternity. It was a great pleasure to read him the wonderful story of Christ, and he seemed so much interested that I cannot help feeling the Spirit will lead him into the light. We also heard yesterday of a Moslem woman in Salmas who has been instructed by the Bible-woman there, and seems to have accepted Christ with a very simple faith. Her husband said she might believe what she pleased, he should not interfere with her. Time fails me to tell of others."

Dr. Pauline Root, of the American Board Mission in the City of Madura, a lady thoroughly competent to give an opinion upon the subject, has written us regarding the methods pursued by Major Tucker's recruits, chiefly "lasses," who have appeared among the Tamil people of South India:

"The Salvation army which has come to South India, think that in order to bring Christianity to the Hindu they must become Hindus in dress and mode of life.

"I shall be sorry to see English women going over these hot sands in bare feet, and under this broiling sun with only a cloth thrown over their heads. The people themselves suffer badly from sand-cracked feet, and as for the sun, I do not think of going more than a few steps in the middle of the day. They propose to live in native huts, and on food begged from door to door, and it is rumored they are going to put marks in their foreheads to represent Christ's followers, as the heathen do in honor of their gods.

"They do all this to gain an entrance into the houses, but I believe there is not a house in Madura where I could not enter as a physician, and Miss Houston's Bible-women visit hundreds of houses and have thousands hearing of God's love. The street preaching in four parts of the city, weekly, draws 200 to 300 to each post and the Word is listened to reverently. The four large Hindu girls' schools study the Bible as they study other books, and when the new teacher comes I doubt whether she will have any opposition in going with the Word into the homes of all her pupils. Our pastor-elect has been invited personally by Hindus, men *and women*, to visit their houses and pray with them, and lately a goodly number have come, like Nicodemus, by night, to hear the preaching.

"The descent of the Holy Spirit is what is needed here, for, with all our agencies, I doubt if there are many *men* in Madura who have not at least heard of the Gospel."

The missionary periodical of the Free Church of Scotland quotes comments upon the same subject, made by Rev. George Bowen, of Bombay, whom it styles "most saintly and experienced of American missionaries in India."

"Mr. Tucker expressed the opinion that since the days of St. Paul there had been no such body of missionaries. The men were dressed in scarlet kerseys, white frocks, and turbans, were barefoot, had marks on their foreheads, and their heads were shaven, leaving the tuft behind. The sisters were dressed in scarlet jackets and the *chaddar*, and were *chaussées au naturel*.

"In some respects the movement of the Salvation Army is such an approach to the Bible standards, that it always costs us an effort to speak disparagingly of it. Our own conviction, constantly expressed, has been and is that missionaries should study more simplicity, live more economically, do away as far as possible with the social gap that separates them from the body of the Natives, and in a word be more apostolic than they are.

"When the Salvation Army arrived here five years ago, we were much in hope that God would teach us some better way of carrying forward the work than we had pursued, and we gave them sympathy and co-operation. By degrees our confidence in this movement became shaken. They seemed to us to make more of the Salvation Army than of the Word of God. Their system demanded immediate success, and when this was not forthcoming there must be the semblance of it in extraordinary reports of insignificant events. Under the solicitation of pleasing young ladies, now and then, Natives would come forward and be prayed with and asked if they had found peace, and then be proclaimed as undoubted converts though they might never be heard of again as converts. . . . .

"We have yet to learn of any successful work done by the Salvation Army in places where other missions have not opened the door. Commissioner Tucker has just been telling the good people at home that their methods secure them the confidence of the people in a degree previously unknown. Is it so? Their conformity to Hinduism in dress, in the use of caste marks, in the adoption of the *shendi* or tuft, their mendicancy, their noisy music and their ostentatious self-denial, secure them in the first instance attention, and in some instances converts; but so far as we have observed, a feeling the opposite of confidence sets in after a while. . . . We shall be happyindeed if large numbers of Natives in the Southern Presidency are brought to the Lord and continue steadfast, through the labours of the Salvationists. But even that will not alter our views of the unscripturalness of their imitation of the Fakeer type of Hinduism."

Letters from the Front.

CHINA.

Mrs. Fitch, of Ningpo, who, with her little flock, were at the Sanitarium at Fairmount while the cholera was raging, wrote from there Sept. 24th, 1887:

Mrs. Butler and Miss Warner went home (into Ningpo) a month ago and, I doubt not, have been a comfort to many during this trying season. The cholera has been much worse than usual. Hundreds have died, many who had no hope in God, many Christians also. Three of our devoted foreign missionaries have also gone into the presence of our Lord. It seems to us they can hardly be spared. Many of the people, too, mourn them sincerely.

It has been a great pleasure that while we could enjoy refreshing rest among these hills we could also see much of the people here and tell "the old story of His love" to many who never heard it before. As I sit and sew, or read or hear my children's lessons, I am on the lookout for people to talk to. Women who come to sell eggs or vegetables I get to come in and sit down, and often have very interesting talks with them. Sometimes I call out to women passing by and ask if they don't want to come in and "*she-she*," that is, amuse themselves. Many more come of their own accord, sometimes from a long distance, singly, in twos, threes and larger companies. Generally they come out of curiosity, but numbers of them before leaving manifest real interest in the Truth, and occasionally come again and again to hear more.

Types of Visitors.

Yesterday, as I was sewing, a pleasant-looking woman passed by. I ran out on the veranda and called out: "Wouldn't you like to come in and see me?" She replied in the affirmative so I went down stairs to meet her. She made a very long visit, was unusually curious, and although I tried constantly introducing the subject I longed to talk of, she only gave most uninterested assent, and as soon as possible changed the subject. She opened the cupboard, handled the dishes, forks and spoons in a way that made me feel everything ought to be washed again, and asked question after question. I never saw anyone so rude in this way before, but I did not stop or reprove her for I was positive she meant all right. She was at heart very kind, and I disliked to wound her feelings.

I had the satisfaction of another sort of caller before she left, an old woman who was really interested, and *her interest* attracted the first comer, so I hope her visit was rather profitable, after all.

Another case, even more uninteresting, is a young girl who lives half-a-mile away. For some reason she has taken a great fancy to us and often comes. She is very untidy in person and clothing, and is always begging for bottles and empty tin cans, but she seems so happy the little while she stays here, once saying it was "like Heaven," that I generally try to talk with her and find some little thing to let her take away. The other day she saw the dog eating some pieces of cold pancake, and her whole manner told me she was very hungry. I gave her the few cakes left, and though even her eyes looked hungry, she put them in her pocket, saying: "I'll hide them for mother." So, don't you see under all the dirt, traces of true gold? I never see her without thinking: "What if God had put me in her place?"

But I am coming to my most welcome visitor of all, an old lady of seventy-two, who, I hope, is one of the Lord's own. She came for the first time a month ago. She said she had heard the Truth from Mrs. Mason, a Baptist missionary, three or four years ago, and again from Miss Warner's Bible-woman a few weeks before coming to me. She had decided we have the true religion, and had been praying a prayer the Bible-woman taught her. This was the prayer which she remembered very well for one so old: "Merciful True God, pity me, a sinner. Save my soul, trusting in Jesus' merit and forgive my sins for His sake, Amen."

Others, who came with her and came after, interrupted us with other matters, but she seemed only to long for *the one thing* hungering and thirsting for the Truth. She would often stop me to ask: "Ought I not to pray about that?" "Ought I not to thank God for that?" What a blessing to meet one such!

A week ago she came, saying she had an important question she wished to ask me: "Ought she to give up smoking tobacco?" I felt almost sorry to tell her she need not give it up. I knew of some ministers of the Gospel in the United States, a *very* few missionaries, a good many Chinese pastors and Christians who smoke, unthinkingly, shall I say? And yet, here was an old woman, all her life long a heathen, but "feeling after God," and thinking He is so pure He might not like to have His people smoke tobacco!

A Month of Funerals.

Mrs. Butler, writing in October, explains the opening sentences of Mrs. Fitch's letter, and gives us a faint realization of what she and Miss Warner lived through in those months:

We have been passing through great trials, and our hearts are full of sorrow when we think of the deep inroad Death has made in our little band of missionaries. Mrs. Russell, widow of the late Bishop Russell of the Ch. Miss. Soc., died Aug. 25th, after a faithful service of forty-three years in the Master's work at Ningpo. Her love for her work was most remarkable, and showed self-denying labor for the perishing souls by whom she was surrounded. I had been particularly drawn to Mrs. Russell, and not only mourn the loss of a fellow laborer, but a beloved and tried friend. Her house is empty. May our Lord send another to take up her work in His vineyard!

On Sept. 15th Mrs. Lord, a very earnest missionary of the Am. Baptist Union, died of cholera, having been engaged in missionary labor here for eight years; and two days later her husband, Rev. E. C. Lord, D. D., died of the same disease, after a service of forty years at Ningpo. If Mrs. Russell was to us younger missionaries as a mother, so was Dr. Lord a father, and with these two the pioneers pass away from this field. Mrs. Lord was bright, enthusiastic and loving. She won the hearts of all who knew her.

On the 26th of Sept. the three-year-old daughter of Rev. and Mrs. Bates of the C. M. S. died of cholera, and a few days later a young man of the merchant community died of consumption. In little more than a month's time five out of our less than one hundred foreigners died and were buried in our little cemetery.

Then, too, we have had a great loss in our own church. Mr. Lee, who has been a preacher for twenty years and an elder for thirty years, died suddenly of heart disease in Aug. He was a lovely Christian.

On the 4th of Sept. Zia Nyün-fing died of cholera. He was an elder, and had been preaching as an evangelist for at least twelve years. He left a wife and six children. Several church members at different stations died of cholera, but when we think how many died daily of the terrible disease our wonder is that so few Christians were taken.

A Cholera-Smitten City.

Cholera was fatal and quick with its work—the victims often dying in an hour or two after the attack, and few cases lasting over six hours. The mortality was very great. It was no uncommon thing to hear of the death of three, five and six in one family, and often whole families would be taken. Often as many as ten were carried out for burial from the same court. For days it was very bad near our house, and night and day at that time there were constant reminders that the terrible disease had done its work. Either the weeping and wailing of the bereaved, the flames and smoke of the burning matting and pillow upon which some one had died, putting off fire-crackers to announce a death, or the gongs and cymbals attending a funeral procession—all or one of these were continually sounding in our ears. Then, indeed, we not only lived by the day, it was literally by the moment. At night we knew not that we would ever see the day, and in the morning we could almost wish it were again evening. There is something so awful in this disease that one can scarcely help saying, "Lord it is not death that I am afraid of, but of dying."

Mrs. Gilman, who, with her husband, has been on Hainan learning the language and pioneering the new mission, wrote November 18th, from Macao, where she had retreated for a time with her little daughter, by advice of our Consul. She explains the situation:

"The land bought for the hospital, chapel, schools and other buildings is now in possession of the mission, but the officials are making every excuse possible for delay in stamping the deeds. The act of taking possession created some disturbance. The middle-man was imprisoned and beaten, and two of our Chinese teachers were obliged to come to Macao. It is only the prejudice of a few of the higher classes that has made the delay in our becoming established. They recognize the wonderful benefit the hospital is to them, but we must live with them a little longer before all can see the benefit of active school work, and for all to be willing for us to live and work among them. Fortunately we live in a treaty port and our being established at Kiung Chow is only a question of time.

"During the past year there has been earnest work at the hospital and daily preaching to the patients, often a hundred in one gathering, and there have been evening and Sunday services, with village visiting.

"As soon as it is possible to have a house to live in at Hainan I hope we can have an unmarried lady missionary to work among the women. I be-

gan a school in the spring and found young girls glad to learn, older women interested and some asked to be taught."

From MRS. NEAL'S interesting record of the year at TUNGCHOWFU, we make these brief extracts:

This year's school term opened with the sound of wedding music, made after the most approved native fashion, by a crowd of ragged men and boys, who blowing pipes, horns, bugles and fifes, beating drums and high sounding cymbals, accompanied the four red bridal chairs that came to take from our midst two brides at once. Yes, we had to give up two of our most reliable and dependable girls on the same January evening. * * *

The grooms had been graduated the evening before from the High School. Mrs. Mateer acted mother to them for one day more, as she had done for years, and gave the reception for them, while I was mother to the two maidens and sent them away from their old school home with tears in their eyes and staining their red veils. * * *

Soon after a letter from Tientsin came asking for another of my girls.

(Mrs. Neal then states the facts given on the first page of *W. W.* for Oct., regarding the Viceroy's wife and her hospital.)

Mrs. King wanted a girl from our school and Ai Mei (pronounced I May) was the girl of all others to go, because she felt a great desire to be a physician and because she is expecting to be the wife of a young man now studying medicine under Dr. Neal, and they two hope together to work for the bodies and souls of many who need both kinds of doctoring in heathen China. So with more weeping on the part of the girls and herself we let her go one morning in February.

HUMAN NATURE CROPPING OUT.

Shall I write the whole story and tell you how Ai Mei's good fortune and her going away into the great world, so unknown to these Chinese girls and their simple lives, stirred up the ugly monsters of discontent and jealousy among those who could not go, and how for months the peace and old time harmony of the school seemed broken up altogether? * * * But now the girls all seem more fond of each other than ever before, and are living together in a most sisterly way.

I am keeping nothing from you for I sometimes think you at home do not think of these girls as very human. In one thing, however, this school does differ from some I know in the home land, and that is their ever open admiration for the religious part of the instruction of the school and the prevailing desire to grow in knowledge of the "doctrine."

As in other schools sickness must come, and last spring we were visited by an epidemic of mumps from which but three scholars escaped.

At one time I was paying daily visits to four rooms, each containing three occupants, who were lying side by side on the *kangs* in different degrees of wretchedness. It took over five weeks for all to get through this experience and consequently I had but a short itinerating trip this spring. * *

One of our closing exercises, in July, was a calisthenic song by twelve little girls, who all wore red shoes, white stockings, red trowsers and light blue coats; all had olive complexions, dark brown eyes and black hair tied with a red string, so that they looked like a small regiment of little soldiers. They sang a farming song illustrating the thirteen steps in native farming and were led up to a climax of joy by the encore given to their efforts It did one good to see their innocent pride and pleasure. * * *

As soon as vacation was fairly ushered in, I divided the twenty girls who could not go to their homes into six cooking classes, so as to relieve the faithful old matrons during the hot weather; but more especially to teach them how to do what, when they go out to be wives, they must all do for themselves and their families. Besides this I have a woman come four days each week to teach plain sewing to the younger girls, and embroidery and more difficult needlework to the older girls. * * * [The report closes with mention of one girl], "Who has told me how the understanding of the love of Jesus has come to her this year and has drawn her to Him so that she waits to come out before the world as His follower at the next Communion season."

AFRICA.

MRS. OGDEN, who sailed from New York for the Gaboon, on Sept. 18th, announces the safe arrival of herself and Mr. and Mrs. Good at BARAKA, on Nov. 1st; she says:

We waited in Liverpool while Mr. Good went to Paris to confer with the Evangelical Society with regard to our helpers next year. They have promised us three teachers, one a married man, and all to be here by the first of 1888. The people will be so glad to have schools opened again. Indeed I would rather have their children in the Catholic schools than to be running wild through the towns and upon the beach, visiting the trading establishments and learning the taste of rum.

Much can be accomplished without antagonizing the French. I have much hope that the coming of the French to us will smooth out the wrinkles. It is astonishing that Mr. Gault succeeds so well with the officials. His college friend and his dictionary have helped very much, but "possessing his soul in patience" is not without its value. Still do not think it is always fair sailing. The under officers make the whim of the day often the rule of the day.

PERSIA.

Miss Gretta Holliday, of Tabriz, who since her illness has been recruiting at Hamadan, wrote from there in Oct.:

The people are peculiarly accessible at this time and Hamadan seems to offer an opportunity for seed-sowing among the Mohammedans, which is unparalleled elsewhere at present. A number of young men, some quite bright and of the best families, are reading English as private pupils. They wish the language as means of advancement in life, but as the Bible is the indispensable text-book it seems as if the best results must follow, and they can but see its superiority to the Koran.

The new house built for the ladies' school is an object of great admiration and many come to visit it from the city and surrounding villages, when Miss Montgomery has a chance to drop a good word. On Friday afternoons she has a prayer-meeting which was orginally intended for Armenian women, but for the last three months throngs of Turkish and Persian women have come. No special effort has been made to attract them, but they come week after week, sometimes as many as fifty or sixty at one meeting. One strange thing is that each week brings a different set, you rarely see the same face twice. They say their husbands will not let them come but once. It is true they come to gratify curiosity, to see the ladies, the house and hear the organ, but they sit quietly, even when half the service is in Armenian and they do not go away without hearing the gospel message in their own tongue. If you could look at these, our sisters who are "sheep having no shepherd," your heart would be full of compassion, nor less so, for the poor Jewish women, wrapped up in all manner of superstition, devoted to dress and finery, and oh, so dirty! Of all the houses the Jewish are the most unclean.

Each of the houses here, and the three families, is a centre of work, and around each clusters its own peculiar interests. At the ladies' we are in the Armenian quarter with its thirty or forty houses mainly Protestant, the large day-school and the boarding-school, chiefly Armenian.

At Mr. Hawkes' we find the boys' school, Armenian and Jewish, with its teacher trained by Dr. Bruce at Ispahan. At Dr. Alexander's, besides the medical work, they have the Jewish girls' school and their Nestorian teacher, and the boarding department of the boys' school (mostly Jewish). Dr. A. has just opened his dispensary in a new and comfortable building, where he can work to better advantage than before.

I feel the importance of prayer for all these interests. All that is wanted here, oh, what an *all!* is the power of the Holy Ghost. Given that, and this wilderness shall blossom as the rose.

JAPAN.

Beginning in a New Place.

[As soon as the girls' school at Kanazawa had been carried through its closing exercises last summer, one of the teachers set forth on a missionary errand to Toyama, a large city a day's journey from Kanazawa.] Miss Hesser wrote in November last, of her experience at Toyama:

I took one of our teachers and one girl and we started work among the women there. I remained a week and then returned home leaving them both to stay through the summer vacation. I hope to be able to go there once more this month, before the snow comes and blockades the way. There is no organized church at Toyama; the evangelist and his family and seven or eight Christians are all who witness for Jesus in that large city, but a great many are interested and whenever we have meeting crowds come to hear. We had meetings for the women every day while I was there and nearly all the time some one was in to hear and see the foreigners, and I tried to tell them something to lead them to God every time they came; sometimes it seemed wasted to talk to them, but many listened gladly.

I was invited to the house of a high official, who wanted his wife to hear the truth. The time appointed was evening; we went at eight o'clock, and found fourteen assembled, eight of whom were women. We sang two hymns and then talked until half-past eleven o'clock. The men asked many questions. I talked on Luke xiv., 25–35, and other places well suited to their wants. It seemed to me that my tongue was loosed that evening as it never was before to speak this language, and I felt it was a direct answer to prayer, for when I arrived there and saw what was expected of me my heart sank within me and I asked God to help me. During the summer much interest was shown by some women and among them the wife of the official mentioned before.

When school opened the teacher and girl returned home and no one has been there to take up their work, until a few days ago a Bible-woman from Tokyo came to work there during the winter. It is very hard to get anyone to come so far and very expensive also. The salary I have to pay this woman is just twice as much as I would pay one from here. If we only had trained helpers, or if we only had the time to train them!

There are some old women who could be trained to be useful Bible-women, and who would be glad to study and do such work. I would be so glad to begin a work of the kind if I only had a place and a little relief from teaching in the school. I dare not begin more with what we already have on hand, so we can only wait for guidance from the Lord.

The number of pupils has been somewhat diminished this year on account of the rise in tuition; we have made it just double what it was at first. viz: 50 sen a month. We want to make our school self-supporting as soon as we can; last year when it was only 25 sen we had 50 pupils, and now we have 40 and they are all of a good class who study well, so it has proved a sifting and left us only good material.

You cannot imagine how glad we all are to hear so many are coming to help us. How we wish they were all coming to Kanazawa, we need them so much; but Osaka and Hiroshima will feel the same, so we do not yet know how many are coming to this interesting, needy place, here in the Interior.

Miss Sarah C. Smith, who, after leaving Tokyo on account of her health, taught in Hokodate two years, writes from Sapporo, where she is now aiding a Government school two hours a day, besides conducting her girls' mission school. She is the only American representative of our Church on Yezo.

"Government schools here, except the Agricultural College, have vacation during August only, therefore, as I must be engaged in the Normal School I concluded to continue the girls' school also. Government has kindly built an addition to my house for the accommodation of my school. We had a formal opening to which about sixty guests were invited, among them all the highest officers and their wives, many of whom accepted. The room was comfortably filled and all seemed pleased. The married ladies attending the English class in the school furnished the Japanese feast, always indispensable, while I furnished ice-cream, cake and apples, the Japanese being as fond of the former as Americans are. The apples grew on trees in my own yard.

"The new addition is 21 x 33 feet. There is a large school-room below and a stairway into a book-closet underneath; a room for sewing and study, and a sleeping-room above. The school-room is furnished with chairs only, no desks; the others with matting. We have forty in the girls' school, of whom eleven are boarders, all I have sleeping-room for. The kindergarten, (taught by a girl from Bancho), numbers twenty, to which it must be limited for the present. I have from ten to fifteen in a Bible-class on the Sabbath, but the number does not increase. Three have become Christians and one of the three has gone a long distance from here as teacher in a village school, from where she often writes to me."

INDIA.

Miss Hutchison, of Futtehgurh, had escaped from the hot plain to beautiful Landour, 7000 feet above the sea, from where she wrote Oct. 14, 1887:

The longer we stay, the more charms we find. Our house is in a quiet spot, far away from the stations of Mussoorie and Landour. The only passers by are the mountaineers, as they go to and from their homes.

We have had a great many helps during these two months and a half. There have been Bible-readings, missionary prayer-meetings, and two conferences. We have met Christian workers from many parts of India, and have been really much stirred up. The ladies of the I. F. N. S., an English Society of workers embracing all denominations, were up almost in a body. I wish we had some of them in our Mission, so earnest and consecrated are they. They have a fine girls' boarding-school in Lahore.

Dr. Valentine, with his wife and sister, are up from Agra. Dr V. has charge of the Medical Training Institution there. Our prayer-meetings have been always led by old Dr. Newton, who gave us bits from his ripe experience. Old Dr. Droese, a German, under the C. M. S., has interested us in his accounts of a sect which he has come across, the "True Teachers." They preached Christ and lived Him as far as they knew, when he went among them; but they scorned to be called Christians. Their belief was founded upon the contents of a little tract which some of them had found on the road. Mr. D. told them that this very same Christ was his Christ, but none would believe until he sent and brought copies of this tract from the publishers and showed them. These people do not break their caste with outsiders, but do not observe it among themselves. After much teaching, many were baptized.

A movement is beginning to start work among these mountain people, and our missionaries are anxious to take it up. There are numbers and numbers of little villages back in the interior which have never been reached. Mrs. Scott and her teachers are very anxious in the matter.

I am delighted with the Woodstock School. It is in a flourishing condition, and doing a grand work. The girls seem happy, healthy, and wide-awake. The only thing that limits Mrs. Scott at all is want of room and want of teachers.

Miss Effie Lenington, who, with her sister, went back last summer to the missionary life into which they were born, wrote, Nov. 21st, from Sao Paulo, Brazil, that they are "busy and contented."

"What more could heart wish? It is so pleasant to meet the old friends. School-mates, all grown up and setttled down with their families, make very pleasant places to visit. Portuguese is coming back readily. I found no trouble when listening even to a sermon. It was only when I started out to talk myself, that I found I could only begin, then wait and think."

Home Department.

THE MONTHLY MEETING — February.

Scripture Text, Ps. lxxxvi, 9.—All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

Scripture Reading, Zechariah viii, 20–23.

Selection.—The final triumph of the Gospel is as sure as the promises of God. But we are to use prophecy, not as a sedative and narcotic, but as a stimulant. Duty is ours, results are God's.

General Topic.—Our Misssons in China.

Name the three Missions, the principal stations in each, and the workers. Give a brief, spirited enumeration of the various forms of Woman's Work.

The Girl's Boarding-schools, and the teachers in charge. Change in terms of admission to the schools at Ningpo and Nanking.

Name the stations where Hospitals are established, the physicians in charge, the lady physicians. Word from Dr. Mary Niles. (*W. W.*, Jan., '87, p. 16); from Dr. Mary Fulton. (*W. W.*, Dec., '87). Present aspect of affairs at Kwai-Peng. (*W. W.*, Dec., '87, p. 310.) Medical work at Wei-Hien. (*W. W.*, Dec., '87.)

A Christian College for China. (*W. W.*, Feb., '87.) Latest Tidings. (*The Church*, Dec., p. 589.)

The Press at Shanghai. (Refer to Historical Sketches and last Annual Report of Assembly's Board.)

Decription of Hainan. (*W. W.*, Feb., '87.) Latest from Hainan. (*The Church*, Dec., p. 212.)

The Presbyterian Church in Central China. Methods of work described. (*The Church*, Nov., pp. 505, 506.) Cholera at Ningpo. (*W. W.*, Dec., '87, p. 310. *The Church*, Dec., p. 607.) The grace of giving illustrated at Ningpo. (*W. W.*, July, p. 185.)

Hindrances in North China. Letter from Peking. Word from Chefoo. (*W. W.*, Oct., '87, p. 269.) Word from Chenanfoo. (*W. W.*, May, '87, p. 127.) Two graves, and Memorial Buildings at Wei-Hein. (*The Church*, Sept., '87, p. 278.)

The Empress Dowager. (*W. W.*, Feb., '87.)

A young Manchu girl made Empress. An Imperial Wedding. (*W. W.*, July, pp. 170, 181.)

France, and Romish missions in China. (*The Church*, Feb., '87.)

Testimony of U. S. Minister, Col. Denby. A new sect of religionists. (*The Church*, Oct., p. 383.)

How account for the remarkable similarity between the story of Buddha and that of Christ? (Refer to "The Cross and the Dragon," pp. 86–87.)

Story of Wang Wun Tao, of Mung Ching Chee, and of the Buddhist pilgrim. (*The Church*, Feb., '87, pp. 177-179.)

Article on China by the Marquis Tseng. (*Littell's Living Age*, Feb. 12, '87.)

Misionaries lately sent to China. Prayer for them; for the sufferers by cholera at Ningpo; for Christians suffering persecution; for the Chinese preachers and teachers; pupils in the various schools; the Bible-women; the graduates in their homes.

E. M.R.

ADVANTAGES OF MISSIONARY LITERATURE.

[From a paper read at the last annual meeting of the Fort Wayne Presbyterial Society. The requirements of our space prevent us from quoting the whole paper.—Editor.]

Some wiseacre has said that in writing and talking a woman always uses the superlative degree, well sprinkled with italics. Very well; possibly she does. Then let us live up to our reputation and regard the subject before us somewhat in that style.

"Advantages of missionary literature:" such is the topic assigned me. Not so would I put it—but, "*Absolute Necessity* of Missionary Literature" to a missionary worker. As well might a carpenter expect to work without plane or hammer; a shoemaker without lasts; or an educator without books, as a missionary worker without missionary literature. The monthly magazines are our tools. They must be used for encouragement, suggestion and information, else nothing worthy the name of service will ever be accomplished, or what is more likely, nothing will even be attempted. It is not needed here to combat that exasperating fling "I don't believe in foreign missions." We *do* believe in foreign missions. . . . . Still, I take it, we want our interest in the subject *deepened*. We want to be *wide awake*

to the meaning of God's providence, as door after door, hitherto barred, is thrown wide open, with the command that has the ring of assured victory, "go in and possess the land." . . . . . The saying is trite but true "one takes no interest in that about which one is ignorant." The inference then is plain to a blind man; want of knowledge is the foundation cause of want of interest. Then just inform, *inform*, INFORM yourself on the subject of missions if you would become thoroughly interested.

Pray tell, what *are* our missionary magazines after all? *Our Christian Soldiers' Bulletins.* Would you know how it fares with our comrades at the front, those in the thick of the fight — hard-pressed often and weary, but never stampeding? *Read their bulletins.* They will tell you how the standard they bear has been planted here and there, on continent and island. Because their weapons are not carnal but spiritual, and their victories bloodless, they are none the less interesting, and the effect will reach through eternity.

Has it ever been the fortune of any of you to be solicitor for subscribers to our Magazines? With what trepidation you made known your errand, half-beseeching and half-apologetic, like a sheepish book-agent whose face has become flattened by the frequent slamming of doors in it! As you go around you know pretty well how you will be received at the different homes. Your ears will not ache from the too frequent exclamation, "So glad to see you! I have been anxiously looking for you." I heard a solicitor say that, once, when she asked a woman to subscribe, she handed her 60 cents, saying: "there's the money, but don't send me the thing, for I won't have it." What an insult, double-edged, to the Master and to the obedient disciple! Imagine during the war of the rebellion, when papers came to hand with news from the battlefield where husbands, sons and brothers were fighting to the death for flag and country; just imagine, if you can, one saying: "*take the things away*, I won't have them around."

Another class the solicitor will come upon, not as aggravating as that one "down the river," still not encouraging: "I would like to take the magazines, — y-e-s — but, really, I have not time to read them, so many other things to read;" and you are politely bowed out. "Not time!" Did any one say during the war: "I would *like* to read the news from the battle-field, I would like to know how it is with my loved ones there. Splendid victories they have had, I hear, and many a gallant soldier has laid down his life to win them; but, really I have no time to read about it." Did anybody talk or think that way?

There is another class the solicitor will find, — and let us thank God and take courage, for it is steadily increasing in all our societies, — those who take the magazines and read them; but I fear the reading is often hap-hazard and irregular. Is it not true that they often lie on our tables unread, awaiting a convenient time until after the monthly meeting when the edge has been taken from the news, and much of the interest in it gone? A *convenient* time often means when we have *nothing else* to do. . . . . There are ways and ways of reading as of doing other things. If, for instance, you were to regard the "Letters from the Front," found in every number of the magazines, as actually written to *you* by *your sister*, *your brother*, they working in your stead, and you at the base of supplies supporting them, the "letters" would not be likely to lie unopened waiting for a convenient time. This careful and sympathetic reading would lead to a prayerful way. It could but do so. Some are rejoicing over gathered sheaves, and some are sad over thwarted plans; some perplexed, and some bereaved. They all expect, and have a right to, that those addressed will read, mark, and pray.

You can see how this way of reading would lead to *intelligent* working and praying. During the war we did not send a supply of bandages, lint, and jelly to a regiment of sound and healthy men who were starving, nor barrels of beans and onions to the sick and wounded in the hospital. We did not thank God for the victory at Bull Run, nor pray for grace to bear the defeat at Gettysburg. No such muddle in work and prayer

as that! But, is there not a good deal of just this sort in so-called missionary work? . . . . .

In the June number of the *Foreign Missionary* for 1885, (the dear old *F. M.*, let us pause to drop a tear to its memory!) is an eloquent speech by Lord Cairns, closing with this incident:

In Belfast, a little chimney-sweep happened to be attracted by missions, and contributed twopence, no small sum for a chimney-sweep. One afternoon, a friend met him going along the street in an unusual condition; face and hands washed clean, and he dressed in his best. "Hallo! where are you going?" "Oh! I am going to a missionary meeting." "A missionary meeting! What for?" "Well," said the sweep, "you see I have become a sort of *partner* in the concern, and I am going to see how the business is getting on." Let us be partners in the concern, and let us see how the business is getting on! At least once a month let us look into its affairs, remembering we are not only partners but fellow-workers with those in the field and with the Master himself.

L. L. Van Nuys.

LINES SUGGESTED BY READING DR. A. T. PIERSON'S "CRISIS OF MISSIONS."

The zeal of the Lord of Hosts will perform this.—*Isa. ix: 7.*

Prayeth one within his closet lonely?
Him the listening Father hears.[1]
They that wait together, be they only
Two or three, their hopes and fears
At the feet of Jesus humbly laying,
Surely know the promise true;
For down all the ages comes that saying,
"There am I," to bless, with you.[2]

"Whosoever!" "Whatsoever!" Dare we,[3]
God and Saviour, doubt thee still—
Dying, bleeding, interceding? Care we,
Truly for thy blessed will?
Have we sought our own, or aught withholding,
Fed our souls on meagre fare;
Earthly treasures to our hearts close folding,
Till thou couldst not answer prayer?

Heavenly Father, hear, forgive us, turning
From ourselves who are so weak;
Since thy kingdom tarries long, with yearning,
Weeping, Lord, thy face we seek.
Waiting nations, lands in darkness dreary,
Perish now for light and Thee,[4]
When our hearts may know, though cold or weary,
God, our life, our strength, to be.[5]

From the hills where thou, O Israel's Keeper,[6]
Dwellest in unwearied might,
From that throne whose rays unshaded, deeper
Show the gloom of sinful night,[7]
Help, O Watcher, lest thy glory breaking,
Wane before our poor desire;
Lest the far-off souls Thou wouldst be taking
To thy bosom, fain expire.

Lest some worthier age to come be casting
At thy feet its trophies down,
And the angel of the everlasting
Gospel weep for *our* lost crown;
Lest, perchance, from death's long sleep awaking,
We behold the "harvest past,"
"Summer ended," and our own unmaking
Be our meed at last.[8]

L. H.

[1] Matt. vi: 6. [2] Matt. xviii: 20. [3] Matt. xxi: 22; Mark xi: 23. [4] Rom. x: 14, 15. [5] Col. i: 11. [6] Psalm cxxi. [7] 1 Tim. vi: 16. [8] Jer. viii: 20.

THE large proportion of those more than two thousand young men and women, who have offered themselves conditionally for the foreign service of the Church, are this winter inside college and seminary walls. Could there be greater incentive for earnest prayer, whether in the "closet lonely," or, as we "wait together, two or three," in the annual observance of Day of Prayer for Schools and Colleges, the last Thursday of January?

With what different feelings this appointment on the programme is read by the energetic, busy women who are planning to attend the approaching missionary meeting! One whose home has been opened for the comfort of many guests, says, with an easy conscience: "I cannot go to that service, with a houseful of guests. I cannot start so early." The guests, each to herself, says, with an easy conscience: "I shall not be able to reach the church at nine o'clock. It would not be polite to hurry immediately after breakfast."

The arrangements for this short service have been made with difficulty. The Chairman of the Committee has written notes and made a number of calls, before the leader has been secured. That leader has prepared to occupy most of the time herself, for fear that few will open their lips to voice the petitions of the many silent ones.

Perhaps, by nine o'clock, twenty-five or thirty of the two or three hundred delegates, do meet for prayer, in some quiet room or corner of the church. The leader has asked two or three to help her; these do not fear the front seats; a few others feel the need of prayer, and come gladly to the service, but how many try to sit behind some one else, or in some dark corner, anxious to receive, but not to call down a blessing.

Some such thoughts as these came to the mind of one about to lead the half-hour devotional service, and gave rise to these two questions: Why do we meet to pray before we begin to talk of the work to be done? What should be the special significance of this quiet half-hour?

Do we not meet to pray in order to strengthen our *faith* in God's working through us? Because we realize that, as in Abraham's case faith wrought with his works, so must it be with us? Our work is all undertaken through faith, so before we talk of it, and before we make our vows and pledges in our business meetings, we meet to pray for greater *faith.*

What should be the special significance of this quiet half-hour, then? Why, it is as if the farmers in the opening springtime should recognize how utterly useless their sowing and laboring would be, unless God send the sun and rain, and so they should meet in prayer for these blessings. They and we labor in vain unless God send the increase. Let us meet to pray, then, "Lord, increase our faith." "According to your *faith* be it unto you," Jesus says to every one of us, and He is just as ready to supplement our faith with great blessings to-day, as of old; to say to us, when we pray for ourselves, or for others: "Be it unto thee even as thou wilt," as when the Syro-Phœnician plead with Him.

It is the *faith* he recognizes, not the individual. He recognized faith in the outcast leper and in the heathen centurion just as quickly as in Peter's family, and often said to those whom we would call unfortunate: "How great is thy faith," while to the disciples he said: "Wherefore did ye doubt!" "Oh thou of little faith." Let us pray in faith for great blessings, nothing doubting, and the results will show themselves in the line of our work, not on account of our work. The poured-out blessing will be on account of our *faith.*

Let these devotional services become more helpful to us. Let them be the places where we shall be "nourished up in the words of faith;" then they will be a greater blessing than any other part of these missionary days.

A story is told of a Romish priest, living in a province of France, in one of its small villages, who made it a rule that for every infant he should baptize, he would require of the parents, that they plant a fruit-tree near their home. The village was noted for its unproductive soil. In the course of time these many fruit-trees grew and the place became a perfect orchard. Can we not see to it that some such fruitage be the result of the development of the gem of faith in our own hearts —on account of a baptism of God's Holy Spirit, which we shall receive in our prayer-meetings? From them we can return to our homes to plant the seeds of Divine truth by our work for others, and God will see to it that the seed takes root and flourishes, so that "the waste places shall rejoice and the desolate places become like the Garden of Eden."

M. V. S.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris and Miss S. W. DuBois.

Candidates will address Mrs. C. E. Morris.

Correspondence concerning special objects, Miss M. D. Purves, and Mrs. J. DeF. Junkin.

Correspondence with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Mrs. J. R. Miller; with Young Peoples' and Children's Bands, Miss Fannie U. Nelson.

Treasurer, Mrs. Julia M. Fishburn.

Send all letters to 1334 Chestnut St., Phila.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

The Annual Assembly of this society will be held in Asbury Park, N. J., April 25 and 26. Further particulars will be given next month.

Presbyterial, Auxiliary and Band blanks will be sent to Presbyterial secretaries this month. Secretaries will notice that "Amount contributed" need not be given, as all reports of money will be sent direct to headquarters through the Presbyterial treasurers.

New organizations should always be reported to Presbyterial secretaries, and by them to us as soon as formed, not delayed till the close of the year.

An Appeal.

An urgent call has reached us for "just the right one." The place is a city in a foreign land; position, that known in normal schools as critic teacher. It is a position of wide influence and vast opportunities for good. It demands of "just the right one" experience in teaching, membership in the Presbyterian Church, a knowledge of vocal and instrumental music, and zeal in saving souls.

It is a rare opportunity for a lady who, already successful in teaching in America, desires to extend her sphere of usefulness in the Master's service. Applications may be made any time within six months to Mrs. C. E. Morris, 1334 Chestnut St., Philadelphia.

Married.—In Bethany Church, Philadelphia, Pa., Dec. 29, Rev. Frederick S. Curtis and Helen M., daughter of Rev. Arthur T. Pierson, D.D.

Mr. and Mrs. Curtis expect to sail for Osaka, Japan, in February, as missionaries of our Board. That a daughter of Dr. Pierson, whose missionay zeal is known throughout all our churches, and of Mrs. Pierson, who is one of the Directors of this Society, should joyfully accept a missionary's lot might almost have been expected. May the blessing of God attend them and may their ardent desire for usefulness on the foreign field be fully realized.

Two more married missionaries have this month been added to our list. Mrs. W. H. Lester, from Bridgeville, Pa., accompanies her husband to Chili, and Mrs. M. C. Perry goes from Charlotte, N. C., with Mr. Perry, to work in Liberia. Both are glad to ally themselves with us, and feel stronger to enter upon the new life in the thought that so many here at home have promised to stand by them.

New Leaflets.

In the letters received from our missionaries there is no request that comes so repeatedly as "Pray for us." We all want to hear this appeal, but are at times perplexed to know just how we should pray for our fellow-laborers. A leaflet called *Prayer for Missionaries* has been printed (price 2 cents, 15 cents per dozen) which is full of practical suggestions on this subject. It will help us to learn to pray aright and to the point.

Those who were present at the Annual Assembly held in Cleveland last spring, will be glad to learn that the paper prepared and read by Miss Evans has at last been printed. Those who did not hear it have a treat in store for them. *Your Share* is addressed especially to young women, but is good reading for every woman. Price 2 cts., 20 cts. per dozen.

Mrs. Preston's exquisite poem *For Love's Sake* has also been reprinted, and is for sale at 10 cents per dozen.

Our proportion of the bound volumes of *Children's Work* has been received, and the sales are good. It is a book for all the year round, and orders may be sent in at any time.

New Auxiliaries.

Butler Presbytery, Petrolia, Pa.
Jersey City Presbytery, Claremont Ch., Jersey City.
Mahoning Presbytery, 1st Ch., Alliance, Ohio.
Monmouth Presbytery, Delanco, N. J.
Newark Presbytery, Lyon's Farms, N. J.

New Bands.

California, Los Angeles, Bethany.
Delaware, Dover, Boys'.
Maryland, Lonaconing, Sunbeam Circle.
New Jer., Elizabeth, First Ch., The King's Children.
" Harmony, Earning Workers.
Penna., Bridesburg, Little Lights.
" " Willing Workers.
" Franklin, Little Helpers.
" Honesdale, Happy Workers.
" Milton, Young Ladies'.
" Philadelphia, Bethany Ch., Curtis.
" " Clinton Immanuel Ch., Immanuel.
" " Walnut St. Ch., Dr. Thompson.
" " " Peking.
" Pittsburgh, First Ch., Purves.
" Wilcox, Young Ladies'.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with missionaries in Africa and Syria, Mrs. S. H. PERRY; China and Japan, Mrs. H. F. WAITE; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries, and concerning organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT.

Correspondence concerning candidates, Mrs. H. T. HELM.

All new societies and bands should be reported at once to the Home Secretaries.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

THE FOURTH in number of our "Missionary Annals," The Life of Rev. Justin Perkins, D. D., is now for sale at Room 48. Price, postpaid, in cloth, thirty cts.; paper, eighteen cts. Comment upon this work will be found in the following words from one who was for many years a beloved missionary in Persia.

AS THE world is taken up and the fields occupied, the chances for pioneer missionary work become rare. The record of such work is inspiring. It is not wanting in elements of exalted heroism and thrilling romance. The spirit of the Crusades appears, and something more than that, in the life work of some of those wonderful leaders.

"There were giants in those days."

And what high literary honors crown the brows of the missionary translators of the Bible!

The Woman's Presbyterian Board of Missions of the Northwest is privileged in giving to the Church the Memoir of Justin Perkins, the father of modern missions in Persia.

It will fire young hearts to read of all he dared and did for his dear Lord in the land of the Magi, and how he rekindled the fires which were extinguished upon the once consecrated altars of the Nestorian Church.

His life was one of singular zeal and devotion and efficiency. His record is on high, his praise deserves to be in all the churches. If you admire manhood in its noblest type, if you love literature crowned with high honors, if you rejoice above all things on earth in a triumphant gospel and souls redeeemed, you will love to read this little book and give it to your boys and girls. It has only one fault—it is too little—condensed, when it might be so enlarged; but that is no bad fault, if, instead of satiating, it excites your appetite, and you will wish to study up the mission of Persia in its fuller and later developments, and to trace the fulfillment of God's promised covenant, that no weapon formed against work like that of Justin Perkins shall prosper, nor the gates of hell prevail against it.

Sarah J. Rhea.

THE missionary muezzin! Sound out the call to prayer from all the church towers of the broad Northwest. For what? In behalf of the Annual Meeting of our Board, which will be held in Freeport, Ill., in April. Only two months remain, and let earnest prayer be made that the Lord go up with us to bless us and our work.

Pour your gifts into the treasury, that many heralds may "go quickly, and tell that Christ is risen from the dead."

NEW AUXILIARIES.

Alton Presbytery, Greenville, W. M. S. and The Gleaners.
Boulder Presbytery, Ft. Morgan.
Council Bluffs Presbytery, Logan, Band.
Hastings Presbytery, Minden.
Mankato Presbytery, Luverne, Minn.
Saginaw Presbytery, Linden.
Southern Dakota Presbytery, Parker, Band
Springfield Presbytery, Newton, Earnest Workers.

CURRENT LITERATURE AND MISSIONS.

CHRISTIAN EDUCATION IN JAPAN, Rev. J. H. DeForest. *The Independent*, Jan. 5, 1888.

A SABBATH IN OSAKA, Rev. Charles P. Blanchard. *Missionary Herald*, Jan., 1888.

PRISONER AMONG THE INDIANS, Gail Hamilton. *North American Review*, Jan., 1888.

THE CRUISE OF THE "MARCHESA," to Kamschatka and New Guinea, etc., F. H. H. Guillemard, M.A., M.D. *The Edinburgh Review*, Oct., 1887.

THE SYRIAN CHRISTIANS OF SOUTH INDIA. *London Quarterly Review*, Oct., 1887.

POPE LEO XIII. *London Quarterly Review*, Oct., 1887.

MOHAMMEDANISM IN AFRICA, R. Bosworth Smith. *The Nineteenth Century*, Dec., 1887.

A JOURNEY TO PEKING, Olive Risley Seward. *Wide Awake*, Jan., 1888.

THE AMUSEMENTS OF ARAB CHILDREN, Henry W. Jessup. *St. Nicholas*, Jan., 1888.

MOROCCO. *The Westminster Review*, Dec., 1887.

A half-hour meeting for prayer and the reading of missionary letters is held at the rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July, August and September.

For special department of each Secretary, see third page of cover.

The Annual Meeting will be held this year in New York City, April 12 and 13. Last spring in Geneva, it will be remembered, invitations for the next meeting were presented from the Presbyterial Society of North River, and also from the Presbyterial Society of New York City. That of North River was accepted, and the meeting appointed for this year at Newburg. Unavoidable circumstances have since rendered this arrangement impracticable, and the invitation from the New York Society having been renewed, it has been accepted, and is hoped for a full and enthusiastic attendance. Information as to details, etc., will be given in the next number.

Many of our societies are availing themselves of the privilege now afforded of listening to Mrs. Wm. E. Knox's account of her visit to the various mission stations, under care of our Foreign Board.

The Library Committee greatly desires to complete its files of the *Foreign Missionary*, and would be gratified if any one having any of the numbers here given would forward them to our rooms: November, 1855; April and August, 1856; January, February, June, September, November and December, 1871; January, April, October, November, 1872; January, February, March and April, 1873.

Miss Rose, writing from Tokyo, Oct. 27, speaks of having started a new Sunday-school. The streets swarm with children, the merest invitation to enter sufficing to fill a large room. A former pupil of Bancho, who has spent a year in America, is going to help Miss Smith at Sapporo. A subsequent letter gives a pleasing account of an excursion to Oji, a town near Tokyo, taken on Nov. 3, the Emperor's birthday. The beautiful weather and brilliant display of chrysanthemums — every where in bossom—made the little outing peculiarly enjoyable.

Miss Roberts, Nov. 5, had reached Salmas and Miss VanDuzee, receiving the heartiest of welcomes. Mr. and Mrs. Mechlin are to make their home with the two ladies for the winter.

Miss Hammond, Guatemala City, Nov. 24, was with Miss Ottaway, rejoicing over the arrival of Mr. and Mrs. Haymaker, and, that the regular services in the chapel were resumed. They were all to take their Thanksgiving dinner at the American Legation. The school closed with twenty in attendance. One of the most promising pupils had gone to Paris to finish her education, and Miss Hammond adds: "It is hard to have unfinished work taken out of our hands." Yet she is content to work in faith, believing that should no seed ripen in her time, she may be breaking the ground for future successful sowing.

Miss Ford, Nov. 21, had been four weeks al Tripoli, having made a three days' stay at Beirût en route. The Arabic letters she finds a hard puzzle, but the girls seem most interesting, the weather and views of the sea delightful, while everything under Miss La Grange's charge tells of good management.

Mrs. McCauley writes that she yet has an occasional touch of fever, but that Mr. Mc Cauley is very well, and working almost as hard here as at home. News had come to them from Tokyo of the death of a little daughter of Mr. and Mrs. Thompson, and they were deeply grieved. Our warmest sympathies join with theirs that this great sorrow has come to these faithful missionaries so immediately on their return to work. Mrs. McCauley finds much reason to regret that our missionary magazines are not more generally taken and read by the women of our home churches.

"We have 44 boarders and 13 day-scholars in this department, and 43 in the day-school, bringing the numbers up to 100. Under this roof the total number of heads on pillows every night is one short of 60, quite a family. Of these there are 3 little heads on whom no baptizing hands in blessing have been laid in the name of the Father, Son and Holy Ghost. They are Moslem boarders, two of them from one of the richest families in town, who pay in full for them."—*Extract from a letter from Miss Thomson, Beirût, Syria.*

Letters have also been received from Miss Smith, Sapporo, October 28, Miss A. Montgomery, Hamadan, October 21, Miss La Grange, Tripoli, November 12.

New Auxiliaries.

Boston Presbytery, Roxbury, Mass.
Buffalo Presbytery, Buffalo, N. Y., Ch. of the Covenant.
Cayuga Presbytery, Auburn, N. Y., 1st Ch., Mission Bd.
Nassau Presbytery, Roslyn. L. I., Helping Hand Bd.
New York City Presbytery. Rutgers, The King's Daughters.
" West 23d St. Ch., Y. L. M. S.
North River Presbytery, New Hamburgh, N.Y., The "Fannie Wight" Bd.

No. 1107 Olive Street, St. Louis, Missouri.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St., for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Ave., for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3944 Bell Ave.

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

Already preparations are going forward for the Eleventh Annual Meeting of our Board. It is to be held in Leavenworth, Kansas, the last of March. Leavenworth is so central for Missouri, Kansas and Texas, that all are looking forward to a large and enthusiastic meeting. The women of Kansas never do anything in a half-hearted way, and no effort on their part will be spared to make this meeting a success.

Dr. Ellinwood has written us that our Board has the privilege of sending a new teacher to Korea. Is there a truly consecrated woman ready to go?

A society of 25 girls in Hutchinson, Kansas, is ready to asume the support and education of a girl in some foreign land. We only wish there were many such societies.

Miss Butler, of Wewoka, Ind. Ter., is home for a few weeks, and gives a very encouraging account of the Indian girls' school in Wewoka. Between fifty and sixty girls are receiving a Christian education there.

Miss Lulu Boyd, our new teacher, wrote from Shanghai on her way to Chenanfoo. She was seasick all the way across the Pacific, "but the first sail that met our eyes as a glistening signal that Japan shores were near, seemed to make me rise from my ashes again." She had been "the happy guest" of Dr. and Mrs. Hepburn at Yokohama, and visited Graham Seminary and Bancho School in Tokyo, and at Shanghai "the first shade of apprehension has vanished from my mind, and I am more than content. I am happy that my lot has fallen in China." Still, she would like "a diver's apparatus that could communicate with the undefiled upper air," when she goes about the streets. She expected to reach Chenanfoo about Dec. 1, was quite well, and going to be careful so as not to "go home broken down, in a year or two."

New Auxiliaries.

Kansas, Canton, Children's Band.
" Ellsworth
" Pleasanton', Band., "Morning Stars," 40 in number.
Missouri, Springfield, Calvary Ch., Boys' Band, "Armor Bearers."

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from December 1, 1887.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Athens, 25.00

BLAIRSVILLE.—Beulah, 50; Blairsville, 11.95; Braddock, 8.35; Congruity, 25; Cross Roads, 36.21; Derry, 42.32, Bessie Milliken Bd., 8.01; Ebensburg, 25; Johnstown, 92.89, Latrobe, 30; Murrysville, 70; New Alexandria, 14; New Salem, 12; Poke Run, 10.50; Unity, 15; Verona, 5.88, 457.11

CARLISLE.—Dillsburg, Whosoever Will Bd., 10.00

CHESTER.—Media, 31.34

CLARION.—Beechwoods, 25; Brookville, Happy Children, 5, Boys' Bd., 5; Clarion, 70; Concord, 5.75; Leatherwood, 12; Oil City, 2d, S. S., 61.75; Rehoboth, Y. L. S., 8.80; Shiloh, 5, Band, 7.02; Tionesta, 102; Wilcox, Band, 3.30, 310.62

ERIE.—Belle Valley, 6,79; Bradford, Silver Link Soc., 50; Cornplanter, 1; Cambridge, 8.76, Bartlett Bd., 5; Conneautville, 16.49, Y. L. B., 7; Cool Spring, 12, Children's Bd., 12; Edinboro', 6.79; Erie, 1st, 24.25; Fredonia, 7, Band. 15; Franklin, Y. L. Soc., 8.87; Greenville. 17.46, Y. L. S., 16.28; Garland, 4.84; Gravel Run, 3.88; Girard, 9.14; Harbor Creek, 5; Jamestown, 4.85; Meadville, 1st, Y. L. S., 21; Meadville, 2d, Y. L. S., 25; Mercer. 1st, Y. L. S., 25; Oil City, 1st, 30; Pleasantville, 14.55, S. S. Bd., 5; Mt. Pleasant, 14.30; Sandy Lake, 7.37; Utica, 8.84; Union. 9.70; Waterford, 20; Waterloo, 18.43; Warren, 25; Wattsburg, Mission S. S., 3.06, 469.65

LEHIGH.—Allentown, 55; Catasauqua, Bridge St., Bd., 10; Easton, 1st, 35, Y. L. B., 30, Willing Workers, (Olivet S. S.) 5; Brainerd, 35.84; E. Stroudsburg, 5; Hazleton, 58.32; Hokendauqua, 5.50, Cheerful Workers, 4; Mahanoy City, Golden Hour Circle, 43.88; Mauch Chunk, 26, Little Workers, 50; Port Carbon, 15; Pottsville, 2d, 12; Reading, 1st, 32.50, Sparkling Gems, (special, 10), 35; Summit Hill, Patterson Soc., 15, 473.04

MORRIS AND ORANGE.—Boonton, 34.69; East Orange, Willing Workers, 20, Elmwood Mission, 25; Hanover, share of the Million, 23.39; Orange, 1st, Y. L. B., 30; Orange, 2d, 100, Heart and Hand Bd., 15; South Orange, 45; Summit, Col., N. S. M., 35, 328.08

NORTHUMBERLAND.—A friend, for L. M., 25.00

OCCIDENTAL BOARD, 308.75

PHILADELPHIA.—Calvary, Humphrey Bd., 50; Hollond, King's Messengers, 10; Walnut St., 75; West Spruce St., 481.76, Monday Evening Soc., Christmas off., 2.10, 618.86

PHILADELPHIA, CENTRAL.—Alexander, Boys' Bd., 25; Arch St., Mizpah Bd., 25; Bethesda, Anna M. Eva Bd., 30; Cohocsink, 52.50, Missionary Workers, 40, Messengers of Light, 30; Mantua, Little Stars, 12; Kensington, (Johnstone), 150; North, B. L. Agnew Bd., 50; North Broad, 275; Northminster, S. S., 36; 1st Ch., N. Liberties, 80; Olivet, 50; West Arch, 180.57, 1,036.07

PORTSMOUTH.—Portsmouth, 1st, 25.00

ST. CLAIRSVILLE.—Bellaire, 1st, 25; Buffalo, 50; Cadiz, 54.50; Cambridge, 20.15, Noyes Bd., 2.22; Coal Brook, 9; Concord, 42; Crab Apple, 20.60, Mission Gleaners, 9.23; Mt. Pleasant, 23.50, King's Messengers, 5; Nottingham, 32; St. Clairsville, 50, 343.20

STEUBENVILLE.—Bethesda, 7.50; Buchanan Chapel, 10, Corbett Bd., 3; Carrollton, 15.62; Cross Creek, 30; East Liverpool, 25; Ridge, 13; Still Fork, 5.06; Two Ridges, 10.75; Uhricksville, 15; Wellsville, 44, Morning Stars, 18, 196.93

WEST JERSEY.—Bridgeton, 1st, 50; Camden, 1st, 41.40, 91.40

MISCELLANEOUS.—Avondale, Pa., Gwenny, Andrew, and George Hepburn, Christmas off., 40 cts.; Foxburg, Pa., Hope and Persevere Bd., Christmas off., 2; Newark O., A friend, 2; Ravenswood, W. Va., Geo. M. Rice, 1.75, Katie Morgan, 11.0, mite boxes; Cash, 1; Interest on deposits, 132.72, 140.97

Total for December, 1887, $4,891.02
Total since May 1st, 1887, 33,986.56

Boxes have been sent by the Mission Band, 1st Ch., Elizabeth, N. J., to Mrs. M. C. Wade, Omaha Agency, valued at $29; by the Hope and Persevere Bd., Foxburg, Pa., to Miss Nancy Hunter, Yankton, Dak.; and by the Eager Gleaners, Zanesville, O., to Miss Hunter, valued at $5.

Mrs. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut St., Philadelphia.

Jan. 2, 1888.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to December 20th, 1887.

BELLEFONTAINE.—Bellefontaine, 25; Kenton, 19.50; Urbana, 50; West Liberty, 20, Y. L. S., 25. 139.50

BLOOMINGTON.—Bement, 16; Champaign, 49.29; Clinton, 25; Danville, 30; Farmer City, 6.85; Gibson City, 12.90; Philo, 30; Tolono, 12.80, 182.84

CHICAGO.—1st, 98; 2d, 95.50, Y. L. S., 60, Band, 12.51; 4th, 369.25, Mothers' Mite Soc., 10.45, Y. L. S., 19.50, Boys' Hay Stack Soc., 7.33; 6th, Y. L. S., 55; 8th, 13. Th. off., 20; Ch. of the Covenant, 6.15, Pr. off., 166.95; Jefferson, Park Ch., 16; Hyde Park, 20, Busy Bees, 25; Lake Forest, 35, Y. P. S., 17, Steady Streams, 4.12, 1,050.76

CRAWFORDSVILLE.—Bethany, 16; Dayton, 15; Delphi, 32.50; Frankfort, 20; Ladoga, 8.26; Lafayette, 1st, 50; Lebanon, Boys' Bd., 10; Newtown, 10.50; Thorntown, 10; Toronto, 10; Waveland, Mizpah Bd., 10, 192.26

DENVER.—Denver, 23d Av., 15, Willing Workers, 10, 25.00

DUBUQUE.—West Union, 5.00

FORT WAYNE.—Elkhart, 14; Goshen, 54; Lima, 50; Fort Wayne, 1st, 59.55; Bequest of Miss Martha L. Hough, 1,000, 1,177.55

FREEPORT.—Argyle, 56.09; Belvidere, 9.19; Fountaindale, 79.07; Freeport, 1st, 25; Winnebago, 40, 209.35

HURON.—Clyde, 5; Fostoria, 33; Fremont, 16; Norwalk, 25; Sandusky, 17, Th. off., 10.53; Tiffin, 29, 135.53

IOWA.—Burlington, 8.10, Pr. off., 40.20; Middletown, 16.25; Mt. Pleasant, 25, 89.55

IOWA CITY.—Malcom, 5; Marengo, 36.05; W. Liberty, 47.30; Wr at Cheer, 5.51; Unity, Ch., 5, 98.86

KALAMAZOO.—Cassapolis, 10.35; Kalamazoo, 42.40; Richland, 39.91; Three Rivers, 6.75, 99.41

KEARNEY.—Minden, Cheerful Workers, 25.00

LANSING.—Lansing, 1st, 12.00

LIMA.—Delphos, 9.80, S. S., 19.51; St. Mary's, 15.69, 45.00

LOGANSPORT.—Concord, 6.96; Lake Prairie, 8.23; Little Helpers, 2.30; La Porte, 31.55, Circle, 11.50; Logansport, Broadway Ch., 25, S. S., 6.33; Meadow Lake, 6; Michigan City, 13.30; Mishawaka, 2.98; Monticello, Y. P. M. S., 4; Pisgah, 25.45; Plymouth, S. S., 1.98; Rochester, 8.10; South Bend, 1st, 16; Union, 23.50; Valparaiso, Willing Workers, 30; West Union, 3.30, 226.48

MADISON.—Bellville, 10.00

MANKATO.—Mankato, Centennial off., 50; St. Peter, Y. L. M. S., 33.85; Tracy, Pearl Gatherers, 3.26; Worthington, 20, 107.11

MATTOON.—Neoga, 20; Taylorville, 7.69, Jubilee off., 15.31, 43.00

MILWAUKEE.—Milwaukee, Calvary Ch., 40; Immanuel Ch., 25; Ottawa, 2.68; Stone Bank, 8.30; Waukesha, 5, 80.98

MONROE.—Adrian, 17.00

MONTANA.—Deer Lodge, S. S., 30.00

MUNCIE.—Anderson, 12; Jonesboro, 3.25; Marion, 7; Muncie, 10; New Hope, 4.25; Noblesville, 15; Peru, 14.42; Wabash, 13.69, Mrs. M. E. Cline, Jubilee off., 5, 84.61

NEW ALBBANY.—Corydon, 15; Bedford, 6.30; Hanover, 22; Jeffersonville, 5, Progressive Pilgrims, 25; Madison, 1st, 10; 2d, 5; New Albany, 134.10; 3d, 22.50; Salem, 3; Sharon Hill Ch., Helpers, 1; Vernon, 15.65, 264.55

PEMBINA.—Hyde Park, 30.00

PUEBLO.—S. Pueblo, Mrs. John Cameron, 10.00

ROCK RIVER.—Hamlet and Perryton, 5, Jubilee off., 11; Morrison, 12.50, Y. L. S., 12.50; Rock Island, Centre Ch., 5, 46.00

SAGINAW.—Bay City, 37.32; Cass City, 4.22, S. S., 5; East Saginaw, Washington Ave. Ch., 10, S. S., 3.27; Lapeer, 13; Marlette, 7.40; Midland, 8; Morrice, 9.75; W. Bay City, 8.50; Vassar, 11, 117.46

ST. PAUL.—Duluth, 25; Minneapolis, 1st, 37.61; 5th, 4.85; Westminster Ch., 45.30; St. Paul, 1st, 20; Westminster Ch, Y. L. M. S., 50; Merriam Park, Wayside Gleaners, 10; St. Cloud, 16, 208.76

SCHUYLER.—Hamilton, Wythe Ch., 10; Monmouth, Willing Workers, 50; Mt. Sterling, 25; Prairie City, 10.50, 95.50

SPRINGFIELD.—Springfield, R. H. Hening, 10.00

VINCENNES.—Evansville, Grace Ch., Busy Bees, 15; Upper Indiana Ch., 28, Happy Workers, 5.60; Vincennes, King's Children, 15, 63.60

WATERLOO.—Salem, 16; Tama City, 8, 24.00

WHITEWATER.—College Corner, 4; Connersville, 2; Greensburg, 52.63; Kingston, 14.40; Knightstown, 10; Harmony, 2 50; Liberty, 2.50; Richmond, 20; Rushville, 15; Shelbyville, 11.50, S. S., 11.34, 145.87

WINNEBAGO.—Auburndale, 10.71; Omro, 7.50; Willing Workers, 7, 25.21

MEMORIAL.—By sale of Life of Mary M. Campbell, .60

MISCELLANEOUS.—H. M. Perkins, 10; Clarkesville, Ia., Mary L. Graham, 2; Bal. from sub. Mrs. J. H. Porter, Northboro, Ia., 1.40; Mrs. Claudia Thomas, Chester, Ia., 78 cts.; Mrs. Mary P. Cone, Minneapolis, Minn., 40 cts.; By sale of fancy work, 2.75; Found in library book returned, 1; Anon. Christmas off., In His name and for His sake, 10; Montour, Ia., M. A. Leyenberger, 2.50; Merrillon, Wis., Mrs. E. Purnell, 5; John Knox Ch., Ill., Le Clare Coleman, 70 cts.; For pub. of report and letter, Freeport Pby., 1.10, By sale of Leaflets, Hist. Sketches, etc., 57 51; Annals. 32.33; Calendars, 22.76, 150.23

Total for month, $5,278.57
Previously acknowledged, 20,612.69

Total from April 20 to Dec. 20, $25,891.26

The W. M. S. of Bardolph, Ill., sends a quilt valued at $5.

Mrs. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

CHICAGO, Dec. 20, 1887.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1887.

BROOKLYN.—Classon Ave., Praise off., 160.92; 1st, 24.88, Praise off., 5.25; Lafayette Ave., 76.97, Praise off., 109.62; Mt. Olivet, 3.92; Ross St., 22.17; 2d, Y. L. Bd., 30; 7th Ave. Chapel, S. S., 12; South 3d St., Praise off., 100; Throop Ave., 15.81, Girls' Bd., 1.36; Westminster, 61.95; Stapleton, S. I., Edgewater, 29.16, 654.01

CHEMUNG.—Big Flats, Praise off., 35.50; Elmira, 1st, Union Meeting, Praise off., 36.90; Havana, Praise off., 20; Tyrone, 2; Watkins, Y. L. Soc. and Children's Bd., Praise off., 61.68, 156.08

EBENEZER, KY.—Covington, 1st, 50; Lexington, 2d., Miss. and Social Union, 15, Lucas Bd., 15, 4 Miss. Socs. Praise off., 155.17; Maysville, 17.35, S. S., 2.65; Mt. Sterling, 10.70, 265.87

GENESEE.—Attica, Praise off., 22; Byron, Praise off., 20.37; Corfu, Praise off., 11.50, 53.87

GENEVA.—Ovid, 30; Penn Yan, Praise off., 80; Seneca Castle, 25; Waterloo, Warner Soc., 12.50, Praise off., 12.50, 160.00

HUDSON.—Bethel, Praise off., 18; Chester, Praise off., 30; Goshen, Ready Workers, 12.12; Middletown, 2d. Praise off., 8.50; Monroe, Praise off., 48.85; Palisades, Home Circle, 43.46; Ramapo, 22.15; Ridgebury, Praise off., 12.50; Unionville, 9.50, 205.08

LONG ISLAND.—Bridgehampton, 10; Middle Island, Middletown, Praise off., 25.49; Sag Harbor, Praise Off., 30; Setauket, Praise off., 48.19; Southold, Y. P. S., Praise off.. 53.45; Westhampton, Praise off., 1, 168.13

LYONS.—Clyde, 25, Praise off., 20.84; East Palmyra, Praise off., 16.45; Newark, 19.22, Praise off., 52.66, Guild, Praise off., 3.80, Cameron Bd., Praise off., 6.12, 144.09

MORRIS AND ORANGE, N. J.—Morristown, South St., Praise off., add'l, 1.00

NASSAU.—Freeport, S. S. Miss. Soc., Praise off., 10.37; Glen Cove, Praise off., 15; Huntington, 1st, Praise off., 24, Children's Bd., 6; 2d, Praise off., 24; Newtown, Praise off., 10; Smithtown, Praise off., 32.48, Y. Miss. Workers, Praise off.· 7.57, 129.42

NEW YORK.—Adams Memorial, Praise off., 5; Church of the Covenant, Praise off., 468.82, Mrs. Wm. E. Dodge, 600; Covenant Chapel, Praise off., 4.55; Church of the Puritans, Y. P. S., 73; 5th Ave., 1,000, Praise off., 465.62; 14th St., Praise off., 100; 4th Ave., Girls' Bd., 21.90; Harlem, Praise off., 145; Madison Ave., 97.63; University Place, Praise off., 341.35, Boys' Soc., Praise off., 3.59; Emmanuel Chapel, Praise off., 9.25; Washington Heights, 50; West, Praise off., 202; West 23d St., Praise off., 38.52, Mrs. S. E. Macdonald, 10, 3,636.23

NIAGARA.—Holley, 5.50: Lockport, Calvary, Praise off., add'l, 1.70, 1st, Y. L. S., 4.75, Praise off., 7.25; Lyndonville, 12, Praise off., 3.75; Somerset, 4; Youngstown, 5.12, Praise off., 8, 52.77

NORTH RIVER.—Cornwall, 28.15; Cornwall-on-Hudson, 20, Praise off., 5.11; Highland Falls, 10: New Hamburgh, 18, Praise off., 3.64, Fanny Wight Miss. Bd., 4.52; Rondout, 16.53, Hearts and Hands for Jesus, Praise off., 40, 145.95

ROCHESTER.—Avon, 19; Dansville, 50, Praise off., 29 13; Mendon, 5; Mount Morris, Praise off., 27.40; Rochester, Brick, 300; Central, 290, Praise off., 56.82, A friend, 20; St. Peters, Praise off., 45.38; Mrs. Lewis, Praise off., 2; Scottsville, Wheatland, 1st, Praise off., 22; Webster, Praise off., 11 877.73

ST. LAWRENCE.—Canton, Praise off., 10.22; Cape Vincent, Praise off., 23; Ogdensburg, Oswegatchie, 2d, 9.78; Watertown, 1st, Praise off.. add'l, 5, 48.00

SYRACUSE.—Amboy, Praise off., 28; Baldwinsville, 14, Praise off., 43; Jordan, 12; Manlius, 10; Mexico, Praise off., 32 12; Skaneateles, Praise off.. 17.35, 156.47

TRANSYLVANIA, KY.—Danville, Praise off., 131; Harrodsburg, Praise off., 28.33, Lebanon, Praise off., 15, 174.33

UTICA.—Augusta, Praise off., 9.88, Primary Dep't, S. S., Praise off., 2.37; Boonville. Praise off., 30, King's Messengers, 20; Clinton, Praise off., 108; Holland Patent, Praise off., 18.73; Kirkland, 9; Knoxboro, Praise off., 9.41: Little Falls, Praise off., 24.91; Lowville, Y. P. S., 40, Praise off., 5; New Hartford, Praise off., 7.20; North Gage, Praise off., 5; Oneida, Praise off., 4.60: Oriskany, 10: Rome, Praise off., 13; Sauquoit, Praise off., 5; Utica, Bethany, Praise off., 23.66; 1st, Praise off., 250, Y. W. Soc., 45; Memorial, Praise off., 10; Westminster Praise off., 14.46; Vernon, Praise off., 5; Waterville, Praise off., 46.55: West Camden, Praise off., 1.14; Westernville, Praise off., 33.82; Whitesboro, Praise off., 3; Utica Branch, 25, 789.73

MISCELLANEOUS.—East Bloomfield, L. F. M. Soc., in Cong'l and Pres. Churches, 57; Envelopes, 2.75; Leaflets, 41.71; Mite boxes, 3 cts.; St. Augustine, Fla., 3.25, 104.74

Total, $7,923.50

Total receipts from April 1, 1887, 26,349.97

Mrs. C. P. HARTT, *Treas.*,
20 North Washington Sq., N. Y. City.

Mrs. J. A. WELCH, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest from September 1st, to December 1st, 1887.

EMPORIA.—Emporia, 25; Peabody, 10; Wellington, 20, 55.00

LARNED.—Burrton, 10.15, Earnest Workers, 9.22; Sterling, Do What We Can Bd., 4.25; Galva, 1.75; Garden City, 12.40, Halstead, 8.35; Hutchinson, 30; Larned, 5.92; Lyons, 10; McPherson, 6, 98.04

NEOSHO.—Elk City, 2.25; Humboldt, 25; Paola, 1.50; Parsons, 10; Thayer, Mrs. M. L. Robertson, 50 cts., 39.25

OSAGE.—Brownington, 2.85; Butler, 14.40; Holden, 4.75; Independence, 1st Ch., 40; Knob Noster, 2; Sharon, 5.10, 69.10

OZARK.—Ash Grove, 4.88; Carthage, Presb. Coll., 30.59; Ozark Ch., 5.50, 40.97

PALMYRA.—Louisburgh, 8.00

PLATTE.—Cameron, 10; Carrollton, 1st Ch., 6.25; Grant City, Band, 2.02; Maryville, 25.45, 43.72

SOLOMON.—Belleville, 5; Mankato, 5.50; Minneapolis, 2.40, Mrs. F. M. Spalding, 12.50; Wilson, Y. P., 17.67, 43.07

ST. LOUIS.—St. Louis, 2d Ch., S. S., 100; Washington and Compt. Ave., Ladies' Aid, 125; Laf. Park, 42.20, Mrs. Mary Dunn, 3, Mrs. S. A. Miller, 10, 280.20

TOPEKA.—Bethel, Y. P., 10.25; Gardner, 2.85; Junction City, 20; Leavenworth, 1st Ch., 17.25, Y. P., 20; Sharon, Y. P., 9: Topeka, 1st Ch., 10; 2d Ch., 7.50; Wyandotte, 1st Ch., 6.50, 103.35

Total For. Fund Col. for Sept., Oct. and Nov., $780.70

Total Foreign Fund previously reported, 1,512.94

Total For. Fund from Apr. 1 to Dec. 1, 1887, $2,293.64

Mrs. DANIEL KUHN, *Treas.*

1608 Chouteau Ave., St. Louis, Mo.

INFORMATION
CONSERVATION, INC.